

1819

THE
PARABLE
OF THE
TARES

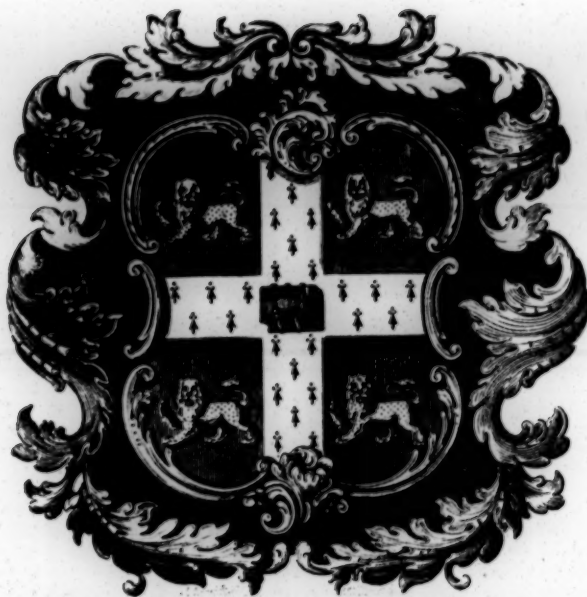
EXPOUNDED & APPLIED,
In TEN SERMONS
Preached before his late Majesty
KING CHARLES
The Second MONARCH of
Great BRITAIN.

By *Peter Heylin, D.D.*

To which are added three other *Sermons*
of the same Author.

4.6

LONDON,
Printed by J. G. for Richard Marriot, 1659.




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To his ever Honoured Cousin
L A U R E N C E B A T H U R S T
Esquire,

Eldest Son of Sr. Edward Bathurst of
Lerhlad in the County of Gloucester,
K N I G H T and B A R R O N E T.

T was the Saying of St. *Gregory* surnamed the Great, that the holy Scripture was nothing else but an *Epistle* sent from Almighty God to his Creature man, by which he might be rightly informed in all those points which were fit or necessary to be known and trained up in the practise of all those duties which were fit and necessary to be done : *Quid enim est Scriptura sacra, nisi epistola Omnipotentis Dei ad creaturam suam,* as that Father hath it. According to which great example (though possibly not in reference and relation to it) it hath been the custom of men in all times and nations not extremely barbarous, when they

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could not personally expresse their minds to one another, to mannage intelligence in the way of Letters or Epistles; in which they comprehend all such particulars as were expedient to be known to either party. *Inventa erant epistolæ* (as *Tully* tells us) *ut certiores faceremus absentes, si quid esset quod eos scire, aut nostrum, aut ipsorum interesset.* And to say truth they are our ordinary Messengers of love and friendship, our extraordinary Posts for dispatch of business. By them we commonly receive advice & counsel in our affairs of greatest moment, and to them we commit the close conveyance of such secrets, as cannot with like confidence be trusted to friends or servants, *His arcana notis terra pelagoque feruntur*, as *Ovid's* passionate Lady writeth to her dear *Hippolitus*. In which respect, considering that God hath placed us at a distance, so that I cannot personally acquaint you with some particulars touching the publishing of these Sermons, which I think fit for you to know, that you may make them known to others, I am compelled (in a manner) to expresse them in this present Epistle. In which I shall first present you with those *impulsives* which have induced me (contrary to my former custom and resolutions)

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ons to commit these Sermons to the Press, and then to let you know the reason why I have made choice of your name in this Dedication.

And first I must needs say (and I may say it very truly) that I never did any thing in this kind, of which I found my self more obliged to render a just account, then of the publishing the ensuing Sermons; which seems like the adding of fresh leaves to a well-grown tree in the midst of Sommer, of stars to a cleer firmament in a Winter night, or finally, of water to a full and unfathomed Ocean: and you may justly say to me in the Poets words,

*Quid folia Arboribus, quid pleno sidera Cælo,
In Freta collectas alta quid addis aquas?*

That is to say,
*Why dost thou adde fresh leaves unto the Trees,
Stars to the Heavens, or Water to the Seas?*

In answer to which objection, I can neither plead the importunity of friends, the command of superiors, nor the preventing of false Copies from being brought unto the Press, which I observe to be the common pretences for printing Sermon upon Sermon; most of the which, without any sensible losse to Learning, or disadvantage to the Church, might have been buried in the Studies of them that

made them. And yet I would not have it thought but that I have some reason for what I do, more then the vulgar desire of being in print, there having been so much of mine on the Press already, as might have satisfied the folly of that desire, were I guilty of it: and therefore I shall let you know (and in you all others who shall read them) that these Sermons are now published on the same occasion on which they were first penned and preached, which was briefly this.

It was about the Year 1636. in which the Press began to swarm with libellous and seditious Pamphlets, destructive of the publick peace, and tending to a manifest desertion of the received Government and Formes of Worship by Law established in this Kingdom. In most of which the Bishops generally were accused for having a design to bring in Popery, the regular Clergie of this Church (my self more frequently then any of my ranck and quality) traduced and defamed for subservient *instruments*: I had before, and sometimes after, been cast upon the managing of some of the *puritan* Controversies, (as they then called them) particularly in writing the *History of the Sabbath*, the *Answer to the*
seditious

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sedition Sermon and Apologie of Mr. H. B. of Friday-
street, the book entituled *A Coal from the Altar*, &
the defence thereof called *Antidotum Lincolniense*,
touching the ancient & most convenient scitu-
ation of the *holy Table*, which so exasperated the
spirits of those bitter men, who then disturbed
both *Ch.* and *State* with their venomous libels,
that hardly any of that numerous litter had
crept into the world in w^{ch} I was not openly
accused of *Poperie*, or at the least of being an *un-*
der-factor unto those who had the chief mana-
ging of that design. For the decrying of which
scandal so unjustly raised (for *actū est de homine*,
ubi actum est de nomine, as the old rule was) I fell
upon a resolution of preaching these ensuing
Sermons before the King, (whose *Chaplain for*
Ordinary I then was, and had been many years
before) upon the *Parable* of the *Tares*; and gi-
ving in them such an assurance of my *Ortho-*
doxie in Religion and averſeness from *Poperie*, as
might declare me for a true son of the Church
of *England*. And this I did at such a time
when the *inclinations* unto *Poperie* were thought
(but falsely thought) to be most predominant
both in Court and Clergy: a course which
gave such satisfaction unto a great part of the
auditors, who before did seem to be other-
wise

.. .. wife periwaded of me, that some of the more moderate sort did not stick to say (not to touch here on some comparative expressions which were used by others) that in the third and fourth of these Sermons *I had pulled up Popery by the very roots, and subverted the foundations of it.* Not much unlike to which was the expression of a great Peer of the Realm, who being present at the sixth Sermon, was pleased to say, that it was generally affirmed in the Country, that no Sermons were preached before the King, but such as might be preached in the *Popes Chapel*, but that if the Doctor had preached the said *Sermon* before the Pope, what breakfast soever he had made for himself, he would have found but a sorry dinner.

This, as it was the occasion which moved me at that time to make choice of this *parable* for the constant argument of my Sermons before the King, so on the like occasion I am now induced (I may not unfitly say compelled) to make them publick unto others. For, notwithstanding that I have so fully declared my self against the errors and corruptions of the Church of *Rome* in my late *Comment* on the *Creed*, yet on a sudden (whither I will or no) I must be a Papist, a Jesuit, or some Agent for the

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the See of *Rome*, suspected at the least for such by *Dr. Bernard*, and (as he tells us) by others, for which consult the book entituled *The Judgement of the late Lord Primate, &c.* pa. 115. The author of the History of the Life and Reign of King *Charles* ecchoeth the words of *Dr. Bernard*, which, like an *Eccho*, he reiterateth (*voce-que refert, iteratque quod audit*, as it is in *ovid*) in his scurrilous pamphlet called the *Post-Hast Reply, &c.* It was accounted for a prudent part in *Sophocles* (as indeed it was) when he was once accused of madness, to produce one of his *Tragedies* then newly written, to read the same before the people of *Athens*, and then to ask his Judges, *Num illud carmen videretur esse hominis delirantis*, whether they thought it like to be the work of a man distracted? And I hope it will be counted no imprudence in me, being again accused of *popery*, or at the least suspected of it to commit these Sermons to the Press, to offer them to the reading of the people of *Engl.* & then to put this question to them, Whether they think such Sermons could proceed from the pen of a Papist, some Jesuit, or Agent for the See of *Rom*? Adde hereunto, that finding it wondred at in print, that so many of my books do so little concern my profession (though I know none that do so little concern the same as the Pamphlets hath it) I hope the printing of these Sermons will take off the wonder, & that they will be looked upon as in which my profession is concerned.

Such being the reason of bringing these Sermons to

the publick view, I shall observe in the next place with what injustice the Court-Chaplains have been accused for flatterie and *time serving*, for preaching up the Kings prerogative, and derogating from the property and liberty of the English Subject; in which if one or two were faulty, it stands not with the rules of Justice, and much less of Equity, that for the fault of one or two (*unius ob culpam & furias* in the Poets words) a general blemish should be laid on all the rest. Certain I am, no flatterie or *time-serving*, no preaching up the Kings prerogative, or derogating from the property of the English Subjects will be found in these Sermons, nor could be found in any other of mine, had they been sifted to the bran. In confidence whereof, when some exceptions had been made against some passages in one of my Sermons preached at Westminster by a mistake of some that heard it, I offered the Committee for the Courts of Justice, before whom that exception had been started, to put into their hands all the Sermons, which I had either preached at Court or in Westminster Abbie, to the end that they might see how free and innocent I was from brooding any such new Doctrines as might not be good Parliament-proof whensoever they should come to be examined: and had they took me at my offer, certain I am, it might have redounded very much to the clearing of my reputation in the sight of those Gentlemen, and nothing to my hurt or disadvantage at all.

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In the digestion of these Sermons I made it my chief care, rather to inform the understanding than to work on the affections of them that heard me. For having for seven or eight years before felt the pulse of the Court, and finding that many about the King were not well principled in the constitution of the Church of England, and thereby gave occasion to others to think as sinisterly of it as they did themselves, I thought that course most fit to be followed in my preaching, which was like to be most profitable to them that heard me; for the Understanding being well informed, and the Judgement of men well settled on so sure a bottom, I doubted not but that their affections would be guided by the light of their Understanding, and bring them to be all of one mind and of one soul, like the Christians in Acts 4. 32. *Voluntas sequitur intellectum*, is a maxime of undoubted truth in the schools of Philosophie, and holds good in all the practical duties which concern Religion. Which way of preaching, had it been more generally followed, (as it might have been) I think it probable enough, that we might better have kept the unity of the spirit in the bond of peace, than by striving to stir up the affections with little or no improvement to the understanding. Knowledg without Zeal may be resembled to a candle carried in a Dark-lantern or hid under a bushel, which waists it self without giving light to others, and is unprofitably consumed without any benefit to

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the publick; but on the other side, *zeal* without knowledg or not according to *knowledg*, may be compared unto the *meteor* which the *Philosophers* call an *Ignis Fatuus*, which for the most part leads men out of the way, and sometimes draws them on to dangerous *precipices*, or to a brush. Bayne-faggot in a Country Cottage, more apt to fire the house then to warm the chimney.

So much being said as to the *Motives* which induc'd me to print these Sermons upon the *parable* of the *Tares*, and to my handling and accomodating that Parable to the use of the Church, as then it stood established by the Laws of the Land, I am in the next place to let you know the reason why I have made choice of your name in this *Dedication*. And herein I can make as little use of those common aims, which are so frequent in Dedications of this nature; that is to say, *protection*, *profit* or *preferment*, as I did before of those common *pretences* which are so frequently alledged for publishing many of those books, which, without any loss to Learning or disadvantage to the Ch. (as before was said) might have been reprieved from the Press. *Protection* I expect none from you in these *perilous times*, in w^{ch}, without a prudent care of your life and actions, you will be hardly able to protect your self: nor is this dedication made in the way of gratitude for any *benefit* or profit formerly received from you, (in which respect I dedicated my book called *Ecclesia Vindicata* to my kind and honoured Schoolmaster

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fter Mr. *Edward Davies*) or out of any covetous hopes of being gratified by you with any profit or preferment in the Church for time to come: of which if I were capable, I might by the same capability return again unto my own, and being made incapable, can receive none from you or from any other; & though my present condition be not such as to make me the subject of any mans envy, so neither is it so mean & despicable as to make me the object of any mans charity. And yet I would not have it thought but that I have some reason for this Dedication, and if I had no other reason then to give a publick testimony of that dear affection which I have to your person, it neither were without example, for such as might not justifie and endear the action.

But besides this I have another reason for it that concerns my self, which is the leaving of my *picture* with you, or rather the picture of my nobler part, my mind; if whensoever it shall please God to gather me unto my Fathers, you may be able to preserve some remembrance of me. *Patricius* telleth us that the daughter of *Diaburranes* the *Scithian*, being to take leave of her husband then going to war, drew the chief lineaments of his face with a coal on the wall, and this she did *ne tadio desiderii ejus contabesceret*, for fear lest she might otherwise languish for the want of his company during his necessary absence. In imitation of which art it was an ancient custom of the *Greeks* and *Romans* to

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preserve the *Images* of their Ancestors and nearest kindred, and sometimes to advance them in the publick places of their Cities with an *inscription* of their noblest actions, of their most memorable atchievements, giving thereby the rewards of vertue to the dead, and brave examples to the living, *sic et defunctis præmiū, et posteris datur exemplum*, as *Minutius* hath it. Upon the like reason I have sent you these lineaments of my soul, not drawn with a coal upon the wall, but (which hath som resemblance to it) with inke on paper: a portraiture not cut in brass or *Parian Marble*, but cast into a mould of another mettall, which possibly may be as lasting as either of them; and I have sent them unto you as (next to your Father) to my nearest and best beloved Kinsman by my Mothers side, to the end that if any question shall be made in your hearing concerning my sincerity in the true *Protestant Religion* here by Law establisht, when I shall not be in a capacity of advocating for my self, you need but bring them to the sight of this picture, which will sufficiently serve to scatter any of those false reports which the uncharitableness of some and the credulity of others may have fastened on me.

It was my happiness to be bred under such a father as very well understood the constitution of the Church of *England*, and was a diligent *observer* of all publick duties which were required of him in his place and station. And though my Tutor in *Hart-Hall* (of which House I was

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was before I went to *Magdalen Colledge*) was *biaſt* on the other ſide, and that I was then very young and capable of any impreſſion which he might think fit to ſtamp upon me, yet I carried thence the ſame principles I brought thither with me, & which I had ſuckt in as it were with my mothers milk. Nor found I any thing in all the courſe of my following ſtudies w^{ch} might invite me to a change of thoſe firſt principles, but very much which did incourage and confirme me in adhering to them; according to the which, ſeconded by the beſt light of my underſtanding, I have acted ever ſince, and on all occaſions, as eaſily will appear to thoſe who have heard any of my preachings and conſulted any of my writings from the firſt to the laſt. In all which I have really done my beſt eudeavours to ſhow my ſelf a true ſon of the Church of *England*, not looking with one eye toward *Rome*, or ſquinting with the other toward *Geneva*, but keeping both upon the *rules* and *dictates* of the Church alone, in which I have been bred & have lived ſo long, and by the grace of God am reſolved to die. And therefore I muſt needs think my ſelf in a ſorry condition in being forced upon thoſe *helps* for preſerving a fair memory in the eyes of poſterity; which neither the importunity of friends (when the publiſhing of theſe Sermons might have been more ſeaſonable) nor any other private conſiderations could have wreſted from me.

I might here end, but that I am to give you an account of a great *hiatus* which you will find betwixt the 6. & 7. Sermons,

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Sermons, the one being preached the 21. of Jan. 1639. and the other not till the 26. of Sept. 1643. To give you the reasons whereof I must let you know that from the beginning of the long Parliament Nov. 3. 1640. till his Majesty retired to *Windsor* on the 10. of Jan. 1641. the Sundaies *turns* before the K. were preached by such of my Lords the Bishops as were attending on the service of the Ch. and State; and on the *Tuesdaies*, not only all the Lords of the Council, and the principal Officers of the Household, but most of the Gentlemen of worth & quality about the Court followed the business of the Parl. in their several houses. So that I thought it not convenient to pursue the *parable* till I might have the happiness of enjoying my former *auditory*, which was not, and as it pleased God could not be till his Majesty and the Court had been settled for some time at *Oxon*. There I resumed my former argument, because I found there a great part of my former *auditors*, & brought these Sermons to an end; which have lain by me ever since (without the least alteration in words or matter) as they then were preached, and as they then were preached so they now are publish'd. Which said, I have no more to do but desire your pardon for the tediousness of this *Address*, and that you would be pleas'd to accept that *Portraiture* or *Picture* which is herewith sent, to make such use of it as may stand best with your contentment, and thereby to preserve a fair esteem in your self and others of, Sir,

Lacies Court in Abin-
don, Jan. 25. 1658.

Your most affectionate friend and Cousin
to do you service, PET. HEYLIN.



An Advertisement to the Reader.

THe Reader is to understand that of the three last Sermons which are subjoyned to those of the *Tares*, the First was preached in the Chappel of *Lambeth House*, at the Consecration of the Right Reverend Father in God Dr. *John Towers* Lord Bishop of *Peterburg*, Jan. 13. 1638. The Second in the Abby-Church of *Westminster*, on the fifth Sunday of *Lent*, commonly called *Pas-sion Sunday*, Anno 1640. The Third in *Windsor Castle* before the King, at such time as he had removed from *White-hall*, Jan. 24. 1641. Which I thought fit to signifie, in regard that the said Sermons, the two first especially, are fitted to the particular times and occasions before remembred, and not so easily applyable unto any other; Advertisement whereof should have been given in the Title of each of the said Sermons, but that it was unhappily left out when they were at the Presse.

(c)

Parabola.

Parabola Zizaniorum.

M A T. XIII. V E R S. XXIV. &c.

24 **Α**λλῶ παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοιωθή-
μα ἐν τῷ ἀγρῷ αὐτῷ.

25 Ἐν ᾧ τῷ καθεύδοντι τοὺς ἀνθρώπους; ἦλθεν ὁ ἐχθρὸς,
καὶ ἔσπερεν ζιζάνια ἐν μέσσοις τῆς σίτου καὶ ἀπῆλθεν.

26 Ὅτε δὲ ἐβλάστησεν ὁ χῆρος, καὶ καρπὸν ἐποίησε, τότε
ἐφάνη καὶ τὰ ζιζάνια.

27 Προσέλθόντες δὲ οἱ δούλοι τῷ δεσποσύνῃ, εἶπον αὐτῷ,
Κύριε, ἐχὼν κλόν σπέρμα ἔσπερας ἐν τῷ σπῷ ἀγροῦ; πόθεν οὖν
ἔχον τὰ ζιζάνια;

28 Ὁ δὲ εἶπεν αὐτοῖς, Ἐχθρὸς ἄνθρωπος τὸ ἐποίησεν. Ὅι
δὲ δούλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

29 Ὁ δὲ εἶπεν, Οὐ μὴ ποτε συλλέγοντες τὰ ζιζάνια, ἐκείνωσιν τε
καὶ αὐτοῖς τὸν σῖτον.

30 Ἀλλὰ συναγαγόντες ἀμφοτέρωθεν τῷ δεσμῷ καὶ ἐν τῷ
καίρῳ τῷ δεσμῷ ἡρώ τοῖς δεσμοῖς, συλλέξατε πρῶτον τὰ ζιζά-
νια, καὶ δήσατε αὐτὰ ἐν δέσμοις, ὥστε τὸ κατακαῦσαι αὐτὰ. δὲ δὲ
σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Versio Vulgaris.

24 **A**liam Parabolam proposuit illis, dicens, Simile factum est Regnum Cælorum homini, qui seminavit bonum semen in agro suo.

25 Cum autem dormirent homines, venit inimicus eius, & superseminavit Zizania in medio Tritici, & abiit.

26 Cum autem crevisset herba, & fructum fecisset, tunc apparuerunt & zizania.

27 Accedentes autem servi patris-familiæ dixerunt ei : Domine, nonne bonum semen seminasti in agro tuo ? unde ergo habet zizania ?

28 Et ait illis, inimicus homo hoc fecit : servi autem dixerunt ei, vis imus, & colligimus ea ?

29 Et ait, non ; ne fortè colligentes zizania, eradicetis simul cum iis triticum.

30 Sinite utraque crescere usque ad messem, & in tempore messis dicam messoribus, colligite primam zizania, & alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

Versio Bezana.

24 **A**liam Parabolam proposuit eis, dicens, Simile est Regnum Cælorum homini serenti banum semen in agro suo.

25 Quum autem dormirent homines, venit ejus inimicus, & serit Zizania inter triticum, & abiit.

26 Quum verò germinasset herba, & fructum edidisset, tunc apparuerunt etiam zizania.

27 Accedentes autem servi patris-familiâs dixerunt ei, Domine nonne bonum semen sevisti in agro tuo? unde ergo habet zizania?

28 Ille vero dixit eis, inimicus quispiam hoc fecit: servi autem dixerunt ei, vis igitur abeamus & colligamus ea.

29 At ille dixit, non, ne colligendo zizania eradicetis simul cum eis triticum.

30 Sinite utraque simul crescere usque ad messem, & tempore messis dicam messoribus, colligite primum zizania, & ligate ea in fasciculos ad exurendum ea, triticum vero colligite in horreum meum.



THE
PARABLE
OF
THE TARES
Expounded and Applyed.

At WHITE-HALL Jan. 9. 1637.

MATTH. 13. 24.

Another Parable put he forth unto them, saying, The Kingdom of Heaven is likened to a man which sowed good seed in his field.



Eus quantum satis esse judicavit locutus, Scripturam condidit. God, saith St. Austin, having manifested so much of his heavenly will as he thought sufficient for our use, composed the body of the Scriptures: And in composing of it, he contrived it so, that it gives wisdom to the simple, and exerciseth the abilities of the greatest Clerks. Now as the Scripture is, which is *verbum Dei*, such also was the Preacher, which is *Deus verbum*. In his most
B heavenly

In Matth.
13. v. 3.

In Matth.
13.

Lib. 5. c. 1.

In Mat. 13.

Luk. 14. 16.

Matth. 22. 2.

heavenly Sermon made upon the Mount, he taught the people plainly, without tropes or figures. Τότε γὰρ ὄχλοι μόνοι ἦσαν, καὶ δῆμος ἀπλᾶτος: For, as St. *Chrysostome* hath noted, those unto whom he then discoursed were plain simple men, incapable of Parables, and Allegories, and such mysterious arts of speaking. But here we meet with men of another mettle; the Scribes, the wise men of the World, καὶ δολεροὶ καὶ φαρισαῖοι, together with the subtle Pharisees, as *Theophylact* calls them. These, as they would believe no Gospel, which did not come accompanied with signes and wonders, so might they judge all Doctrine to be poor and base which was not represented to them in an handsome habit. There are some men that are more taken with those things which they understand not, then such as are familiar to their apprehensions. Others to whom no truth is pleasing, *nisi quod auditu suave est*, as *Lactantius* hath it; but that which is apparelled in a curious dresse. In which regard our blessed Saviour, of whom St. *Paul* learnt to be πάντε παύλα, did sometimes, as he had occasion, speake in Parables; partly to make his Auditors the more attent, partly to grave the deeper and more firm impression in their hearts and memories; but principally to excite them to a more diligent enquiry after that which they understood not. *Perspicua obscuris miscet, ut per ea quæ intelligunt provocentur ad eorum notitiam quæ non intelligunt*; as St. *Hierome* hath it.

Besides, our blessed Saviour hath compared himselfe to a certain man which made a great supper, and bad many; his Kingdom to a certain King, which made a marriage for his Sonne. Now to a
great

great Supper, or a Wedding Feast, some come for hunger; some for dainties; and others only out of curiosity, to observe the order of the entertainment. He therefore that would please all commers, must provide accordingly, and furnish out his Table with that rich variety, that he hath wherewithall to content each palate, lest else some one or other go away unsatisfied. And so it was with our Redeemer, whilst being here upon the Earth, he was at once the entertainer and the feast. Some flocked unto him to partake of the bread of life, poor souls that hungred after righteousness; others to prie into his actions, and observe his sayings: and some out of a curiosity, as once the Queen of *Sheba* came to *Solomon*, only to wonder at his wisdom, and from whence it came. One and the same continual manner of discourse was never likely to have sorted to that variety of humours which resorted to him. And therefore to poor simple men he spake home, but plainly; *Loe now thou speakest plainly, and speakest no Parables.* March. 5.
1 Kings. But to the captious and the curious, to the wise and learned, it pleased him to speak sometimes in dark speech and Parables, to set an edge upon their appetites, and keep them from a loathing of that Manna which came down from Heaven: God so sets out his word as men do their feasts, *ut locis apertioribus fami* Joh. 16. 29,
De Doct.
Ch. l. 2. c. 3. *occurreret, obscurioribus fastidia detergeret*, in *St. Austines* Language: as well to quicken and revive our appetites, as allay our hunger. Nor have we onely here a Parable, but we have *aliam parabolam*, another Parable; a Banquet superadded to the second course. The Lord, as *Hierome* hath observed, provides his guests of severall dainties, *ut unusquisque secundum na-* in locum.

turam stomachi sui varia susciperet alimenta; that each mans stomach may be fitted with the meate he likes.

Here then we have a Parable, and another Parable; and we have reason also why our Saviour spake at this time in Parables, in matters which concerned the Kingdom of Heaven: Some other reasons there are of it, which we shall meete withall hereafter. The next thing here to be considered, is that very Kingdom, which in my Text, and other places of this Chapter, is in so dark a way pointed out unto us. Which Kingdom, whether that it be the preaching of Christs Gospel, or the imparting of his graces to the soul of man, it is resembled very fitly unto the work and travels of the Husband-man, who having laboured and manured his field with his utmost care, and sowed it with his choycest feede, betakes himselfe unto his rest, in expectation of a plentiful and joytul Harvest: yet so it hapneth many times, that notwithstanding all his cost and travel, it brings forth tares instead of Wheat, weedes instead of flowers: *Longique perit labor irritus Anni.* Gods field is many times too like his Vineyard; when he had digged it, and dressed it, and that there could be nothing done unto it which he had not done, yet when he came and looked for grapes, it brought forth wilde grapes, such as were only fitted for the Wine-presse of his indignation. So that at last the meaning of the Text will be briefly this, That it so falls out with our Saviour in the administration of his heavenly Kingdom, as with a man that sowed, and sowed good seed, and sowed it in a field of his own possession; but at the comming on of harvest, found it full of tares. *And he*

Ovid. met.
lib. 1.

put

put forth another Parable unto them, saying, The Kingdom of Heaven is likened unto a man; &c.

Hitherto have we gone in the way of preparation, and spake as much as was convenient touching the subject of and in this Parable, the Kingdom of Heaven. And in the Predicate thereof, wherein the substance of the Text doth consist especially, we have these parts to be considered; *The Husband-man*, *the Setde*, *the Soyle*. First for the Husband-man, it seemes he was a man of action, for we finde him sowing; and next a man of *quality*, as one that did not all his work by himself immediately; but used sometimes the *ministry* of his servants, as may appeare out of the 25. and the 27. Verse compared together. Then for the Seed, that is to be considered also; first, in the substance, it was Wheat, the best kinde of grain; for the Text tells us of the Tares, that they were sown *in medio tritici*, in the middle of the Wheat; and secondly, it was *bonum semen*, a good sort of Wheat. Last of all for the field, we will look on that, first in it selfe, as it is *ager*, a place fit for tillage; and then in the *Proprietarie*, it was *Ager suus*, his own field, a field not hired nor rented, but his own possession. Of these, &c.

Prima Ceres ferro mortales verteret erram Instituit. Georgic. l. 1.
The art of Husbandry is of such antiquity, that it is attributed by the Poets to the Gods themselves; That and the calling of the Shepherd coeval in a sort with the very world. We read it of the Sonnes Gen. 4. 2. of *Adam*, that *Abel* was a keeper of Sheep, and *Cain* a tiller of the ground. Both Offices united in the first man *Adam*, till his Sonnes came to age to discharge them for him: and both united also in the second.

Lib. de Agri-
cultura.

Joh. 10. 11.

1 Pet. 5. 4.
2. 25.

second *Adam*, till he intrusted them to his Apostles, & their successors in the Evangelical Priesthood. *Philo* hath noted to our hands, that the name of Shepheard was antiently applyed unto Kings and Law-givers, yet not to Kings and Statesmen only, ἀλλὰ καὶ θεῶν τῶ παννύμῳ δικαίως ἀνὰ τὴν θέλαν, but that it is as justly attributed to the Lord Almighty. But behold, a greater then *Philo* is here. For Christ hath told us of himself that he is a Shepheard, *Ego sum pastor bonus*, I am the good Shepheard, *Joh. 10.* And his Apostle tells us of him, that he is *Princeps Pastorum*, the chief Shepheard; and *Pastor animarum*, the Shepheard of our souls. Even that good Shepheard which did once lay down his life for his Sheep, and doth still feede them in the pastures of eternall life.

Gen. 4.

But questionless, the Husband-man is of the two the better Gentleman, descended, as we use to say, of the Elder house. And therefore *Philo* in his Book *de sacrificiis Cain & Abel*, conceives, that in the distribution of their Fathers busines, *Cain* having choyce of both as the elder Brother, made choyce of Husbandry. Εἶκος γὰρ ἦν τὸν μὲν πρεσβύτερον εἰς γεωργίαν ἐλθεῖν, τὸν δὲ δεύτερον εἰς τὴν τῶν θρεμμάτων ἐπιμέλειαν, as his words there are. Indeed it was the first employment of our Father *Adam*: No sooner was he fallen & cast out of Paradise, but he was put to till the Earth; and that too *in sudore frontis*, with great care and sorrow. So that being in the infancy of the world the portion of the elder Brother, and before him, the busines of his Father *Adam*, sole King and Monarch of the world: it came in fine, to be the exercise and delight of the greatest Potentates; For it is

is written of *Uzziah* King of *Judah*, that he loved Husbandry. And *Florus* writes of *Quinctius* the Dictator in the State of *Rome*, that being taken from the Plough, to manage the affaires of that growing Empire; after the Warres were ended, and his Triumphs over, he returned back unto his labours; *Rediit ad boves suos triumphalis Agricola*. But behold a greater then either *Quinctius* or *Uzziah* is here also. For Christ himself hath told us of his heavenly Father, that he is an Husband-man, *Joh. 15. I am the true Vine, and my Father is the Husband-man*. So that the marvel is not much, if having likened his most glorious Father to an Husband-man, he doth resemble his most heavenly Kingdom, and his administration of and in the same, unto a man that sowed; and that sowed good Seed. In this respect our Saviour is as well the Husband-man as he is the Vine; an Husband-man, whose labour like the Countrey Plough-mans is never at an end, but runs round *in circulo*. *My Father worketh hitherto*, saith Christ our Saviour, *and I also work*. As if he had thus said in more plain discourse; Hitherto hath my Father worked, from the beginning of the world to this very time, *nec ullum sibi cessationis statuise diem*, and lost no time, nor intermitted any opportunity of sowing the celestial seed of life eternall: And I his deare and onely sonne work also, and am continually imployed in doing the will of him that sent me. For wot ye not that I must go about my Fathers business; and that what ever thing he doth, he doth it in and by the Sonne? *Per me enim facit cum fecit, & per me regit cum regit*. God made the world, but by the Sonne; for by him all things were made, *Joh. 1*. And God instructs

2 Chron.
26. 10.
Hist. Rom.
1. 11. c. 11.

v. 1.

Joh. 5. 17.

Augustine.
Joh. 5.

Joh. 6. 61.

structs the world in his holy mysteries, but it is only by the Sonne, who is both God the word, and the word of God. *Master*, said his Apostle to him, *whither shall we go? Thou only hast the words of eternall life.* Which institution, being, as it is here called, but a kinde of sowing, hath been the care and labour of the heavenly Husband-man from the first fall of *Adam* to this very day, and will still be his care and labour, from this day forwards to the end of all things.

For, the first man being fallen almost as soon as made, became the most calamitous ruine of a goodly fortune; His understanding darkened with the clouds either of ignorance or error; his will corrupted, and the affections of the same depraved, and his Conscience hardned. So that the Earth and he were both of the like condition: [Both pure and perfect in themselves at the first creation; the one being framed according to the Image of Almighty God; in Justice and Integrity; the other bringing forth of its own accord whatever thing could please the eye, or delight the palate. But presently upon the curse, the Earth was fruitful only in thorns and thistles; and so was man upon the fall: those thorny cares and troubles which afflict the minde, those thistles of corruption which invaded his will and passions.] That stood in need of tillage, and so did he: the Plough to work and break the one, that so it might be fit to receive that seed which by the careful Husband-man is designed unto it; the preaching of the word to prepare the other, for the reception of the graces and gifts of God: That required sowing at due seasons, and so did he; the Earth not bringing forth

forth good fruit without pains and labour, yet yielding good Increase of the seed allotted; nor man producing any thing that is just and righteous, out of his own corrupted nature, yet sometimes bringing forth the fruits of piety, according to the seed sown in him, [*Si modo cultura patientem commodet aurem*, as the Poet hath it.] Nay, as it seemes, these several kindes of sowing are of equal date; For when it first was laid as a curse on *Adam*, that in the sweat of his browes he should eat his bread, it also was communicated as a blessing to him, that he should finde relief in the promised seed. That the first seed of faith and comfort that was sown in *Adam*, a seed of so divine a nature, that it did quicken without dying, and dying did give life to all men; a seed that sowed it self in the Virgins womb, and so became the Sonne of man, that by his meanes poor man might be redeemed from sin and Satan, and so become the Sonne of God. Gen. 3. 15.

Nor did he only sowe in the heart of *Adam* the comfort and assurance of the promised seed; but he instructed him to typifie and prefigure his death and passion, for the redemption of the world, in the way of sacrifice: For howsoever the first bloody sacrifice we read of in the holy Scripture was that of *Abel*, and that it generally is conceived that he was taught it by his Father; yet there's no question to be made, but that *Adam* learnt it of the Lord. *Deus solus docere potuit ut se vellent orari*, as *Tertullian* hath it. And for those other seeds of faith and piety, by which, or they, or *Seth* or *Enoch*, or any of the Patriarchs before the Flood, were quickned and enabled to the works of righteousness, they were all
C. of

of them sowne by the Lord our God, sometimes by Dreams and Visions, as the Prophets tell us, and sometimes also *viva voce*, by a more evident and personal manner of discourse. Many and frequent were the visits that God made to *Abraham*, after that he had called him from his own Country, and his Fathers house; and there was none in which he did not manifest something to him of his will and pleasure: Not to say any thing of *Isaac*, *Jacob*, and those other good and godly men, to whom the Lord appeared and spake face to face, thereby implanting in their souls the seeds of piety and vertue. But when the house of *Abraham* was grown great and numerous, and had withall degenerated from the example and integrity of their common Parent, then did the Lord begin to commit this part of heavenly Husbandry to his menial Servants, Prophets, and Seers, Priests and Levites. For it was he that said to *Moses*, *These are the judgements which thou shalt set before the people*; the words and judgements of the Lord, as he elsewhere calls them: Which said unto his Servant *Feremie*, *Behold, I have put my words in thy mouth*; and to *Ezekiel*, *Hear therefore the word from my mouth, and give them warning from me*. Where we may see, that howsoever God makes use of men to dispatch this business, yet they are still Gods words, Gods judgements, the words of his most sacred mouth, which they impart unto the people. God so disposed of this imployment unto his Servants and Disciples, that still he kept unto himself the power and reputation of the principal Workman.

Thus in these several wayes, *spake God in times past to our Fathers*; and every several way of these was

Exod. 21.1.

cap. 1. v. 9.
c. 3. v. 17.

Heb. 1. 1.

was a several sowing: but in these last times hath
 he spoken to us by his owely Sonne, whom he ap-
 pointed to be Heire of all things, and by whom also he
 made the Worlds. Himself hath told us of himself,
 in the Exposition of this Parable, that he that soweth
 the good Seed is the Sonne of man. And indeed, what
 was all his life, but a continual sowing of the word of
 God, at Nazareth, Hierusalem, Capernaum, in Galilee,
 in the Land of Judah, in the fields and Cities?
 Hardly one step in all Judaea which he had not mea-
 sured, and in the which he did not punctually per-
 form the Office of a faithful Seedf-man. He sowed
 his Word amongst them, and it brought forth faith;
 he sowed his Grace among them, and it brought
 forth godliness; he sowed miracles among them, and
 they brought forth followers. And which is yet more
 marvellous then all the rest, he sowed Himself, the
 Christ among them, and forthwith all the World,
ab ortu Solis ad occasum, as *Lactantius* hath it, did in a
 manner become Christians: [he sowed the very King-
 dom of Heaven amongst them; and every one of his
 Disciples did presently grow greater with Gods hea-
 venly Kingdom; Behold, the Kingdom of God is with-
 in you, Luke 17.] No miracle in all the Scripture
 parallel to this, that he that was the Sower should
 become the Seed; and the same person, at and in
 the self-same instant, should be the Preacher and the
 Gospel. And though it pleased him for a time to
 withdraw himself, and leave the pursuit of his work
 unto his Apostles, yet did he promise to be with them
 alwayes, even to the end of the World. *Cum vobis &*
successoribus vestris, alwayes with them and their suc-
 cessors, as *Denys the Carthusian* notes it; Alwayes, in

2.

v. 37.

Matth. 28.

v. 20.

In locum.

Ephes. 4.
v. 11, 12.

reference to his power and Spirit, by which he is for ever with us; and alwayes, in relation to his care and providence, by which his Servants and Disciples have been still amongst us: *For some he hath given Prophets, and some Apostles, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, and for the edifying of his body.*

1 Cor. 3. 9.

So then these Teachers, Prophets, and Apostles which Christ left behind him, are all of them the servants of that heavenly Husbandman whom we finde mentioned in this Text: Not servants of so mean and poor a quality as the world would make them; for St. Paul tells us of them, *That they are Labourers together with God, the vineyard, and Fellow-workmen of the Lord.* It is the priviledge of Princes, and great Commanders, to say unto their Servants, *do this and they do it;* but for the Husband-man, he is alwayes one in every business that concerns him, and doth not say unto his people, *see that this be done,* but *let us do it.* So that God doth not work the lesse, because he hath so many Servants employed from time to time in his holy Husbandry; He works not only by them, but he labours with them: *For howsoever*

1 Cor. 3. 6.

Paul may plant, and Apollos water, yet it is He alone that gives increase. His Eye it is that doth direct them, and his Hand that guides them; as well as that it is his Word which is sowed by them. And sowe they must continually, in all times and places, in season, out of season, without end or ceasing; otherwise they will fall full short of that glorious title of being *Συνεργοι*, and Labourers together with Almighty God.

And

And on the other side, it is to be observed with-
all, that as the Priest is called *συνεργος*, a Fellow-
Labourer with God; so are the people called
ἄδελφοι οὗ, Gods Husbandry, in that very Verse.
For we are Labourers together with God, and ye
Gods Husbandry: Not his field only, nor his V ne-
yard only, but his very Husbandry, his business, his
employment, his ground ready tilled, about the which
he hath bestowed so much care and travel. And be-
ing so, it is expected at your hands, that you bring
forth the fruits of good living, that you be answe-
rable to the vote and expectation of the heavenly
Husband-man. The Lord hath pretermitted neither
cost nor pains, to make his field exceeding fruitful of
good works; for he hath fatned it with the blood
of his only Sonne, and with the blood of many and
most glorious Martyrs.

Luxuriat sacro Sanguine pinguis humus.

Ovid.

He hath manured it with the hands of his holy Pro-
phets, which hath been since the World began; wa-
tered it with the dew of Heaven, and sowed it with
the Seed of his holy Word. What could he do more
to it that he hath not done? If after all this care and
cost, instead of Grapes, you bring forth nothing but
wild grapes; if when he sowes amongst you his most
sacred seed, he findes his field over-run with thorns
and thistles, or that it brings forth Tares when he
looks for Wheat; it cannot possibly be said, that
God is wanting unto us, but we are wanting unto
God. Nor can it be replied, (were a man minded to
dispute with Almighty God) that every man is as
the Lord hath made him, and that the fault is rather
in the seed then in the soyle: For whatsoever God
created,

created, he looked upon it, *and behold, it was good*: and whatsoever seed he soweth, let us look upon it, and we shall finde it good also. Gods Kingdom is here likened unto that man, not which sowed every sort of seed, but the good seed only; the next particular, and next in order to be handled.

Plinius.

Metam. l. 1.

Bulling.

Necesse est sumptum facere qui quarit lucrum; He that intends to reap must sowe. It is not now, as once in the golden Age, when as the Earth brought forth its fruit without seed or ploughing; *Mox etiam fruges tellus inarata ferebat*, as the Poet hath it. And he that hopes to reap good fruit, must also have a care that he sowe good seed; for no man is to look for Grapes from thorns, or for Figs from thistles. The Husbandman in the present Parable was well experienced in this rule, and did not only sowe his field, but he sowed good seed. Now for this seed, the context tells us it was wheat, the best kinde of grain, *πολοχρησιμότατον, ἢ πολοχρηστότατον*, as *Galen* call's it. And the Text tells us it was good, the best kind of Wheat, as that of which the purest bread, the bread of life was to be made, whereby the Children of the Kingdom are begotten to a lively hope, to an incorruptible inheritance. A Protestant writer of good credit doth expound it so; *Semen*, saith he, *proprie exponitur verbum Dei, unde enati filii regni*. And this with good congruity enough unto our Saviours Exposition, who having said, *that he that soweth the good seed is the Sonne of man*, adds, *that the good seed are the Children of the Kingdom*. The Children of the Kingdom then, there's no doubt of that. And being that Children of the Kingdom are begotten by the celestial seed of Gods holy Word, the Word of God

God may put in also for its part, and come within the compasse of the seed here mentioned. *Hierome* In Matth. 13. indeed hath given it to us for a rule, that, *Ubi cumq; Dominus exponit sermones suos, cavendum est ne vel alind, nec plus velimus intelligere quàm ab eo expositum est.* But this, I think, is to be understood of such expositions as are repugnant to our Saviours, and not subservient thereunto.

But yet to keep our selves more neer unto our Saviours Exposition, [the Children of the Kingdom here, and the Children of the wicked one in the following words, are not to be interpreted of the men themselves: For, being it is said, that the enemy sowed tares, and that the tares are the children of the wicked one, it might then follow thereupon, that wicked men, *quà men*, are the Devils children, seeds of his sowing, and people of his own creating. And that might serve to usher in the damnable impiety of the *Manichees*, who had devised two several Gods, the one good, the other evil; the one the maker of good men, the other the creator of wicked men; as *St. Austin* hath informed us of them.] When it is said, the good seed are the Children of the Kingdom, it may be further understood, as of the men themselves adopted to eternal life, of those sanctified thoughts, of those celestial gifts and Graces, by which a man is made a Child of the most high God.

Quacunque sunt in hominis animo bona, condita sunt à Verbo quod in principio erat apud Deum, as it is in *Origen.* *Homil. in Matth. 3.* Whatever God soweth in the heart of man is most pure and perfect; for being good himself, yea most infinite goodness, nothing can be supposed to come from him but what is absolutely good. We may

may conjecture of the seed by the fruit it yieldeth; If that the fruit be good, then the seed is such; *for an evill Tree bringeth not forth good fruit*, as our Saviour tells us: and then we may be sure that it is of God. But if the fruit prove evil, we may easily guesse from whence it commeth, both from what Sower, and what Seed; even from that seed of lust and disobedience which was first sown in *Adam* by the Tempter, and hath since proved too fruitful in all his progeny. The Devil sowed in man the first seeds of Lust, and lust conceiving brought forth sin. God had no hand therein at all, more then in executing justice for the sinne committed, and imposing death upon the sinner. *Therefore let no man say when he is tempted, I was tempted of God; for God cannot be tempted with evill, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed.* So the Apostle hath resolved it.

James 1.
v. 13, 14.

And well it is, that it is so resolved by the Apostle; otherwise one might happily have met with some, who not considering that whatsoever God made was good, and that the Seed he soweth is also good, would take upon them to make him guilty of all the sinne and mischief which lewd men commit. *Florinus* taught so once in the primitive times, one of the Scholars of *Montanus*, and the *Cataphrygians*.

Eusebius
Hist. 5. 19.

Thereupon *Irenaeus* published a Discourse, with this Inscription, *περὶ τοῦ μὴ εἶναι τὸν θεὸν ποιητὴν κακῶν*, that God was not the Authour of sinne: And he gave this Inscription to it, as the Story tells us, because *Florinus* with great violence and earnestnesse had taught

taught the contrary opinion. It seemes *Florinus* was an Heretick of no common aimes, and would not satisfie himself with these vulgar follies which had been taken up before him, but was resolved *ponere os in caelum*, to strike at Heaven, and plant his battery against the very Throne of Almighty God. And therefore it is said of him by *Irenaeus*, that he had spread abroad those blasphemous tenets which never any of the former Hereticks ἐτόλμουν ἀπορήνασθαι, had once dared to broach. Yet bold and venturous though he were, we do not finde that he became the head of any faction in the Church; or that his followers, if he had any, ever attained unto the height of their Masters impudence. Some therefore of the ensuing Hereticks, who in their hearts had entertained the same opinions, did in their writings recommend them to the world in a different habit; for they had cloaked and clothed this blasphemy with the more plausible and specious titles of destiny, and of the Starres; the most inevitable decrees of the one, and unresistible influence of the other, necessitating men unto those foule actions which they had committed. Thus are we told of *Bardesanes*, *Quod Aug. de haes. fato conversationes hominum ascriberet*, that he ascribed all things to the power of fate. And thus it is affirmed of *Priscillianus*, *fatalibus astris homines alligatos esse*, that men were governed by the Starres: which last *St. Austin* hath affirmed also of one *Colarbas*, save that he gave this power and influence to the Planets only.

But these if pondered as they ought, differ but little, if at all, from the impley of *Florinus*, before remembered; only they were expressed and published

lished in a better Language, and seemed to favour somewhat of the Philosopher; for if the Lord had passed such an unavoidable and irreversibile Law of Fate, that these and these men should be guilty of those foul transgressions which they so frequently committed, it were all one in the true sense and meaning of it, as if he were proclaimed the Author of those sins which they had committed; and then why might not every man take unto himself the excuse and plea of *Agamemnon*, 'Εγὼ δ' ἐκ αἰτίος ἔμυ, ἀλλὰ Σεὺς καὶ Μοῖρα, it was not I that did it, but the Gods and Destiny: or if the Lord had given so irresistibile a power unto the Starres, as to inforce men to be wickedly and lewdly given, what differs this from making God the Author of those vicious actions to which by them we are inforced: and then why might not every man return his sins upon the Lord, and say as did some such in St. *Austines* time, *accusandum potius authorem syderum quam commissorem scelerum*: which granted, we might passe an *Index Expurgatorius* on the holy Creed, and quite raze out the 7th Article, that viz. of our Saviours comming unto judgement; for how could God condemn his creatures to unquenchable flames, in case the sins by them committed were not so properly and truly theirs, as his in them; or punish them for that whereof he is Author, or unto which he doth inforce them? So excellently true is that which *Fulgentius* tells us, *Deus non est eorum ultor quorum est autor.*

De Gen. ad
lit. l. 22 c. 17.

But were *Florinus*, and those other Hereticks in the former times, the only men that broached these Doctrines: and have these latter dayes, think we, been

been free from so great impiety? certainly I could wish they were, though I dare not hope it, finding the same blasphemous follies charged upon the Libertines, a late brood of Sectaries. These taught, as did *Florinus* in the dayes of old, *Quicquid ego et tu facimus Deus efficit, nam in nobis est*, and so made God the Author of those wicked actions which themselves committed. The founders of the Sect, *Coppinus* and *Quintinus*, Flemmings both, and these *Prateolus* affirms for certain to be the Progenie of Calvin, and other leading men of the Protestant Churches. *Bellarmino* somewhat more remissely, *Omnino probabile esteos ex Calvinianis promanasse*, and makes it only probable that it might be so; but neither rightly; for *Staphylus* reckoning up the Sects that sprung from *Luther*, however that in other things he flies out too farre, yet makes no mention of these fellows. *Paras* on the other side, in his corrections on the Cardinal, assures us that they both were Papists, acquaints us with the place of their nativity, and the proceedings had against them. *Calvin*, who writ a tract against them, makes one *Franciscus Poquinus*, a *Franciscan* Frier, a principal stickler in the cause. And we may adde *ex abundanti*, that the said Sect did take beginning *Anno 529*. when *Calvin* yet was very young, and of no credit in the world, no not amongst those very men, who have since admired him, and made his word the touchstone of all Orthodox Doctrine. So that for the reviving of this Heresie in these latter Ages, so farre forth as it is delivered positively, and in expresse termes, (which was the blasphemy of *Florinus*) we are beholding for it to the Church of *Rome*, or some that had been mem-

*Calv. Instruct.
adv. Libertinos.*

In Quintino.

bers of it, how willingly soever they would charge it on the Protestant Doctors.

Plutarch in
Caesare.

Calv. Insti: ut.
1.3. c. 23. Sc. 7.

Yet true it is, (for, *magna veritas & prevalebit*) that some, and those of no small name in these forraign Churches, which think themselves a pattern unto all the rest, have given too just a ground for so great a scandall. And well it were they had observed that caution in their publick writings, which *Caesar* looked for from his Wife, and that is, *μὴ δὲ ὑπονοεῖναι*, that they had been as free from the suspicion as the crime it selfe; for howsoever they affirm it not in termes exprest, which was the desperate boldness of *Florinus*, yet can it hardly be denyed that they came too near it, to a tantamount, by way of necessary consequence and deduction, which was the Artifice of *Bardesanes* and *Priscillian*; for if that God from before all eternity did purpose and decree the fall of *Adam*, *ut sua defectione periret Adam*, (as some men have taught us,) there was in *Adam* a necessity of sinne, because the Lord had so decreed it: if without consideration of the sinne of man, he hath by his determinate sentence ordained so many millions unto destruction, and that too, *necessario & inevitabiliter*, as they please to phrase it, he must needs preordain them also unto sin; because, as they themselves affirm, there is no way unto the end but by the meanes: And then what can the wicked and impenitent do but ascribe all their sins unto the Lord, by whose inevitable and fatall will they were lost in *Adam*; by whom they are particularly and personally necessitated unto death, and therefore also unto sin: for thus *Lycomedes* in *Plautus* pleaded for himself, when he deflowered old *Euclio's* daughter; *Dens mihi*

im-

impulsi sunt, is me ad illam illexit: it was Gods doing, none of his, that he was so vicious.

But let us not deceive our selves, God, as he is not mocked, so he is no mocker: He tells us by his Sonne, that his Seed is good; by his Apostle, that men are tempted by their own lusts; by his Prophets, that a mans destruction is from himself, *Perditio tua est ex te, O domus Israel*; for his part, he hath planted in our mindes many saving notions, poured out upon our hearts the influence and dew of his heavenly graces, and kindled many times within us the flames of an affectionate zeal to his holy service. If that we quench these flames, and expel these graces, and root out these notions, or else permit the enemy to sowe his false and dangerous Tares, even in the middle of Gods Wheat, is it not then our faults, either to do the one, or permit the other? God cannot possibly be accused of sowing other then good Seed, who soweth the good Seed and no other: Should we think otherwise, the smallest error we could fall into is that of *Bardesanes* and *Priscillian*, who ascribed all unto fatality, and the Starres and Planets; of which *St. Austine* tells us plainly, that it aimed principally at the ruine and subversion of our whole Religion, *Nec aliud agit nisi ut nullus omnino aut rogetur aut colatur Deus*, as the Father hath it. Well then, the seed God sowes is good, he neither made man evil at his first creation, nor suggests evil thoughts unto him being once created; nor did he preordain him unto sinne, or dispose him to it: God is the God of peace, and sowes not dissention; the God of order, and sowes not confusion; the God of love, and sowes not debate; the God of

truth.

*De civit.
l. 5. c. 11.*

truth, and sowes not error, or false Doctrine; the God of Justice, and sowes not iniquity: Nor doth God sowe his good Seed only in this man or that, some chosen Vessels of his mercy, some few selected ones of his own right hand, and neglect all the rest, as not worth the looking after; not in his Vineyard only, or in his Garden, his Church, the Congregation of his Saints, but universally over all his field, and every part and parcel of it; God is here likened to the man that sowed good seed, and sowed the same *in agro suo*, in his own field; my next particular.

Ager colendo fit bonus, a field is bettered by manuring; and the more large the field, the greater culture it requires. How great then is the labour that Gods field hath need of? how great a quantity of seed must be sowed upon it? Himself hath told us of this field, that it is the World, *viz.* the general corporation, or bodie aggregate of mankind, the World, and not the Church alone, & *mundus, non tantum Ecclesia*, as it is in *Origen*. This vast and universal field the Lord hath dressed and laboured with his mighty hand, and fatned with his most precious blood of his only Sonne; *For God so loved the World*, as the Scriptures tell us, *that he gave his onely begotten Sonne to be a propitiation for our sinnes, and not for ours onely, Gods selected ones but for the sinnes of all the World, that the World through him might be saved.* It is the will of God the Father, as St. Paul hath told us, *that all men should be saved, and come to the knowledge of his holy truth.* It is the will of God the Sonne, *that all men which are heavy laden should come unto him, upon the promise & assurance that he will*

Joh. 3. 16, 17.
1 Joh. 2. 2.

will ease them. It is the will of God the holy Ghost, that all men should be made partakers of those meanes that lead to happiness eternal; who therefore fell on the Apostles in the similitude of cloven tongues, that every man might heare them speak in his own Language the wonderful works of God: which being the will and pleasure of the Godhead joyntly, and each person severally, could not be possibly fulfilled, in case the blessed word of God had been restrained to any, either place or people, and not proclaimed and published universally over all the World: and therefore when our Saviour sent forth his Apostles, he gave them a Commission of a large extent, *Ite in universum mundum, Go into all the world, saith he, and preach the Gospel unto every Creature*: nor were they backward in performance of the Lords Commandement, scattering themselves abroad over all the Earth; and where they could not go themselves, sending out others in their room; so that they might have taken up that speech in *Virgil, Qua regio in terris nostri non plena laboris*: as well as that which is reported of them by *St. Paul, Exiit sonus eorum in omnes terras*, their sound went forth into all Lands. Acts 2. 3, 11.

The World then is this field, not the Church alone; and in this field, the Sonne of man, the heavenly Husbandman, hath sown his good seed, generally and universally, no one part excepted, *In toto mundo filius hominis seminauit bonum semen*, so saith *Origen*; for there's no barbarous nation, either past or present, which may not in the book of nature read the works of God, and so attain to the first principle of Religion, *Deum esse*, that a God there is. This the Apostle hath observed, that the invisible things of

of God from the Creation of the World, have been plainly seen, *i. e.* as *Austin* doth expound it, *Per. visibilia creatura pervenisse eos dicit ad intelligentiam invisibilis creatoris*; and they were also well enough informed of this, that God was to be worshipped by them, *πρωτον μὲν εὐσεβεῖν τὸς Θεὸς*, and that too in the first place, with a *πρωτον μὲν*, as *Isocrates* hath it: nor did they know this only in the general notion, which might be a remaining spark of the light of nature; but some of them, as *Aristotle*, *Plato*, *Tully*, have written so divinely touching the nature, attributes, and works of God, that they may seem to have consulted with the Scriptures: and yet God did not leave them so, as if he had done bountifully for them in giving them this knowledge that there is a God, and that this God is to be worshipped; but he revealed so much of his will unto them, as might enable them to live in a vertuous manner, or leave them utterly inexcusable before God and man. *The Gentiles* (saith *St. Paul*) *which know not the Law, do by nature the things contained in the Law, which shewes the Law written in their hearts, their Conscience also bearing witness.* Hence it is, that the ancient *Heroes* attained to such a height in all moral vertues, that for bounty, valour, magnanimity, chastity, justice, and the rest, they stand ennobled on record unto all posterity: so that God did his part among them, and sowed good seed, his seeds of knowledge and Religion over all his field. It was no want in him that they went no further, that they proceeded not from morall to spirituall graces; the fault was only in themselves, who when they had received as much as might make way for their ambition, or vain-glory, or esteem with men,

men, cast off all further progresse in the works of piety, as an unnecessary burden, of no use at all: by meanes whereof, as St. *Paul* chargeth it upon them, they held the truth of God in unrighteousness, and so became without excuse.

Others there were who made no benefit at all of the seed sown in them, whose hearts were waxed grosse, their eares dull of hearing, such as had closed their eyes, as it were of purpose, that so they might not see the great works of God: whence, I beseech you, came this backwardness, this most stupid dullness? not from the Lord, who is *natura naturans*; nor from the faulty error and defect of nature, which is *natura naturata*; but it came meerly from themselves, from their own evil wills, and corrupt affections, their wilfulness, or negligence, or both together. The Lord hath so made man, that he hath naturally in himself a power of seeing: How comes it then to passe that some do not see? ἡ βλάβησι περικερλικῶς, so saith *Theophylact*; there's none so blinde as they that will not see, so saith the Proverb. God gives men eares, that they may hear; and hearing, may conceive his most holy will: How comes it then to passe that they do not heare, or hearing do not understand? ἀπὸ παραίρεσεως, saith mine Author, it was their own fault only that they are so wilful: And being so wilful as they were, and so regardless of the mercies and grace of God, no marvel if the Lord withdrew from them his most heavenly seed, or sowed it with a sparing and lesse liberal hand. The careless servant in the Gospel, that hid his talent in a napkin, and neither did employ it to his own or his Masters benefit, not only was rebuked for so great a

negligence, but had his talent taken from him, and it was given to one that knew how to use it. Gods field is large, and like a large field it consists of severall parts; some places full of stones, and some full of thorns, and many times a foot-path, or high-way, that crosseth over it: God soweth his good seed every where over all his Field; but more in some parts then in others; more in the good soyle, then in the stony or the thorny-ground, or the high-way side; more in the Church, then in the Synagogue; more in the Synagogue of the Jewes, then amongst the Gentiles, according as it gives increase.

Of this we have a pregnant instance in the Jewes themselves: the Word of God had been long preached unto them, and hearing they did hear, but would not perceive: the Sonne of God had been long conversant among them, and they had seen those wonders that he had performed; which seeing they did see, but would not believe. They had ascribed the one to *Belzebub*; *he casts out Devils by the help of Belzebub the Prince of Devils*: the other to *Diabolical* and impure a spirit; *Said we not that thou art a Samaritan and hast a Devil?* both of them slighted and contemned in that scornful question, *whence hath this man this wisdom, and these mighty things?* Such men as these, that had so vilified and abused the grace of God, could not but make themselves unworthy of a clearer light, then that which might shine forth unto them, from a Cloud of darkness: *therefore he spake unto them in a Parable, and without Parables spake he not unto them*: not that the Lord envied them a more perfect ray of his Divinity, he being that light which lighteth every man that comes into the World:

World: or that he was not willing to impart unto them sufficient meanes for their salvation, who would that all men should be saved: not so, but that he found by their former actions, how his Gospel would be entertained, if it came among them; how strong a resolution they had made, not to be converted: he that had lessoned his Disciples, *not to cast Pearles before the Swine*, had very ill observed his own direction, had he layed open all the treasures of salvation to such obstinate Chapmen, as were resolved to buy neither milk nor honey, though they might buy them without money: yet that he might not leave them destitute of all outward meanes, by which they might attain to the eternal life: he speaks unto them, though farre off, openeth his mouth to them, though obscurely, in dark speech and Parables. This served to intimate that he was not yet departed from them, that he had still a care of their preservation; that he would yet be found, if they pleased to seek; that even they also should finde favour, to understand the Word of God, if they, as his Disciples were, would be sollicitous to enquire the meaning, *Ἐχούσι γὰρ σπουδὴν ἐκείνη διδόναι ἢ γινώσκει*, as the Father hath it: and he himself hath said, *They that seek shall finde, and unto them that aske, to them it shall be given, to know the Myserie of the Kingdom of Heaven.* Thus also is it with the Gentiles, with Gods Field in general, God sowes it only with good seed; but so disposeth that good seed, as may be most unto his Glory.

God sowes his good seed in his Field, over all the World, although not over all in an equall measure; but the Church only brings forth fruit agreeable un-

to the seed sown in her; and God rewards this fruitfulness with a further favour, in speaking to her after a more evident and significant manner, then unto those that are without. In which regard, the holy Prophet having said, *that God had shewn his word to Jacob, his Statutes and his Ordinances unto Israel*, exults with a *non taliter*, that so he had not done unto other Nations, nor had the Heathen so exact a knowledge of his holy Laws. God sows his good seed in his Church, his best seed in that, *as being not his Field only, but his Garden too*, (for so the Spirit calls it in the Book of *Canticles*;) and men, we know, are farre more curious in their Gardens, then about their Fields: But in this Church, this Garden dress'd with Gods own hand, there are some Plants that thrive and prosper more then others; and those the Lord hath chosen to inoculate in the Tree of Life; *for every branch that beareth fruit he purgeth*, as himself hath told us, *that it may bring forth more fruit*, *John 15*. Let us all therefore have a care in our severall places, that we amend our lives, and yield fruits worthy of Repentance, that being fruitful of good works in this present Nursery, we may be all of us transplanted into the glorious *Eden* of eternal life.

I should now speak of Gods propriety in this Field, and shew that it is *ager suus*, Gods own Field alone; but I have spoken of it *sparsim*, through and in each part of this discourse; and cannot but perswade my selfe, that you all know the Earth is his, because he made it; and the World his, because he governeth and directs it. And therefore here I will conclude, beseeching God, &c.

SER-



SERMON II.

At WHITE-HALL Jan. 21. 1637.

MATTH. 13. v. 25.

*But while men slept, his enemy came and sowed
Tares among the Wheat, and went his way.*



*S*piritus isti insinceri non desinunt per- In Octave
diti jam perdere, &c. It is the ob-
servation of *Minutius*, that the
Devil being alienated from the
love of God, endeavours nothing
more then mans destruction. It is
too great a misery, as he conceives
it, to be miserable by ones selfe alone, and Hell too
hot to be endured, if none else should endure it but
the Devils: upon this ground, no sooner had the
Lord made man, but Satan laboured to undo him. He
had before procured himself a party in the Heaven
of glories, and amongst the Angels, how much more
easie was it for him to infect Paradise, and seduce a
woman? In which attempt, the issue proved so an-
swerable to his hopes, that man became divested of
his chief indowments, his Justice and Integrity. Nor
was

In locum.

was there any way to repair those ruines, but by the preaching of the word, which he hath laboured ever since, either to hinder, that it be not preached at all, or so to practise on the hearers, that it be preached with little profit. Three parts of that good seed which God had sown upon his Field, are by those arts made barren and unprofitable: and for the fourth, *that which did fall upon good ground, and took root downward, and began to bear fruit upwards*, even that if possible, shall be corrupted in it self, or mingled with a grain of different, & dangerous nature; for sin, as *Chrysost.* hath noted; he neither could destroy it in the seed, nor scorch it in the blade, nor choak it in the stalks, as we are told he did in the former Parable, *ὅτι ἐτέρας ἀπὸ τῆς ἐπιβλενέει*, he is resolved upon another neat device, not like to fail: this was to watch his opportunity: and when the servants of the Husbandman were grown ~~no~~ lesse careful of their charge, to scatter tares among the wheat, and go his way, *Cum autem dormirent homines, &c.*

These words contain in them the two inseparable qualities of the old murderer, his malice and his subtilty; his malice first express'd in this, that he is *inimicus ejus*, Gods enemy; and secondly, in his devilish plot to destroy Gods harvest, *sevit zizania in medio tritici*, his sowing tares among the Wheat. His subtilty described in this; first, that he took his opportunity, when as the servants of the Husbandman were fast asleep, *cum dormirent homines*, while men slept: and lastly, by his quick and crafty leaving of the place, *venit & abiit*, he came secretly, and departed suddenly. Of this his speedy going thence, and of the manner of his coming, we shall say nothing

thing at this time. It is not for our benefit, to be too zealous of his company, in a business of this nature, and therefore *abeat*, let him go: as for the residue of the Text, we shall discourse thereof in these several Couplets. First, we shall speak unto you of the Devill and his diligence, *sevit inimicus ejus*, his enemy sowed; next of the Seminary and the seed, *zizania in medio tritici*, tares in the middle of the Wheat; and thirdly, of the servants and their sluggishness, *cum dormirent homines*, while men slept: of these in their order.

Victoria sine certamine constare non potest, nec virtus ipsa sine hoste, vertue is never made more amiable then by opposition; nor should the valiant man be more remembred then the Coward, if he had no Adversary: how little had we known of *David*, had he consumed his time in sloth, and payed perhaps unto the Nations round about him, for a secure and quiet bondage: for this cause God hath pleased to let his enemy the Devil continue still, *and* his creatures, and to continue still a Devil: had he but said the word, he could have quickly made him nothing; or had he pleased, he could have made him meerly passive, and only capable of torments; but God did leave him as he was, (save that he cast him down to Hell,) *ut eo superando vim suam vel exerceat, vel ostendat*, that so there might be still some enemy, on which to exercise his power, and expresse his greatness, *I will put enmity* (saith God) *between thee and the Woman, and between thy seed and her seed*, not betwixt the Devil and us men, though we do all descend from her, who was the Mother of all living; but between him and our Redeemer, the promised seed,

*Littant. de
qusecio de
c. 20.*

amongst

Last. ibid.

Gen. 3.

In locum.

seed, the expectation of the Gentiles; he only is of power to bruise the head of the old Serpent; the Devil therefore is at enmity with him alone: to him an enemy *ex professo*, *inimicus ejus*, his enemy, to us an enemy no further then we have reference to him, and are the children of his Kingdom, the servants of his holy Household: with this *St. Chrysost.* accords; Satan (saith he) doth bend his forces most against us men; but the occasion of his malice is not so much in hate to man, *ἀλλ' ἀπὸ τῆς ἐς θεὸν ἐχθρᾶς*, as an inveterate hate to God, whose badge and cognizance we bear: just so the King of *Ammon* dealt with *David's* servants, not that he was displeased with them, (for how could they poor men deserve the anger of so great a Prince?) but that he bare no good affection to the King their Master.

Tacit. Annal.
l. 13.

Hist. l. 58.

In ancient times, the Images of such as capitally had offended, or otherwise were grown odious with the common people, were broken down, and publicly defaced in the chief assemblies; on them the people used to expresse their fury, when such as they distasted were above their reach, too high for them to strike at. Thus they of *Rome*, *effigies Pisonis in Gemonias traxerant*, had drawn the Images of *Piso* unto the place of execution, had not the Emperors power withstood it. Thus when *Sejanus* fell into disfavour with his Prince, they threw down all his Statues, and brake them every one in pieces, as if, (saith *Dion*) their fury had been executed on the man himself. The like hath *Basil* noted of this enemy the Devil; Immediately (saith he) on his Apostasie from God, he grew an open enemy unto his Creator; but since he could not reach at him, he turns his

his fury on us, τὸ κατ' εἰκόνα θεοῦ γεγεννημένους, as being made after the Image of our Maker: yet with this difference, that he is naturally and originally a θεόμαχος, and profest enemy to God; but a man-hater, a μισάνθρωπος, onely in reference to this, ὅς κτίσμα ἔσμεν τῷ δεσπότῃ, καὶ ὁμοιοματὰ θεῷ, because we are Gods Image, and do bear his character and superscription. So then the Devil is not properly and principally our enemy, *inimicus noster*, but Gods alone; and therefore *inimicus ejus*, his enemy, as the Text here calls him.

Homil. Quod
Deus non sit au-
tor peccati.

But Satan, as he is Gods enemy, a θεόμαχος, so he is Gods Ape also, a θεῷ μιμητής; He is still haunted and possessed with his old ambition, ἰμοιοῦναι τῷ θεῷ, to be great as God; and they that aime at the same greatness take commonly the same courses. Therefore if God, in the advancement of his Kingdom, be as a man that sowed and manured his field, his enemy will be very diligent in practising the very self-same arts, still sowing and still sowing as he findes occasion. As for example; it pleased the Lord to make a Covenant with *Abraham*, & as a sign thereof to institute the Sacrament of Circumcision: consult with *Origen* upon the 2^d to the *Rom.* & there we find, *non solum Egyptiorum Hierophantas*, that not alone the Priests of *Egypt* had been taught the use of circumcision, but that it had been taken up by the *Phœnicians*, *Aethiopians* and *Arabians*. The Lord thought good to teach the *Jewes*, as in a shadow, that certain meates should be reputed as unclean; καὶ γὰρ πάντ' Αἰγυπτίους, &c. We are informed by the same Author in his disputation against *Celsus*, that the *Egyptians* and the *Pythagoreans* did

Origen.

the like, though in divers kindes. But what needs more? In many of the miracles which God wrought by *Moses*, we read that the *Magicians* did the like by their *Inchantments*: And in the body of the Scripture, we meet not oftner with the Prophets of the Lord, then with those of *Baal*.

And what was all this but a kinde of sowing, a sowing of such Ceremonies and religious Ordinances, (though in the object misapplied, and in the purpose ill-directed) which God had sowed upon his field? But since the good seed is interpreted of the Word of God, whereby Gods Children are begotten, we will restrain our selves more punctually to that kinde of sowing, which comes neereſt thereunto, *At sundry times, and divers manners*, (saith the Apostle) *ſpake God in times paſt to our Fathers*; viz. in dreames and viſions, and in the Sanctuaries of the Temple. The Enemy ſoon learnt this Order, and will communicate his Counſels alſo, either in dreams and viſions, called by Philoſophers *τὰ δαμνοβόπαιμνα*; or elſe by Oracles, delivered in the inmoſt *Adyta*, and moſt choyce reſturies of his Temples. After, when as the Lord vouchſafed to uſe the Miniſtery of his Prophets in the composing of the Scriptures, and had ordained that they ſhould openly be read in the Congregation, his enemy alſo did the like: For in an Apish Imitation of Gods truth, (saith *Juſtin Martyr*) there were composed not a few Books of *Pagan Theologie*, *αἱ ἐν τοῖς ἑλλήσιν λεχθῆναι ἐποίησεν*, which he procured by his ſuggeſtions to be read publicly amongſt the Gentiles: nay, to ſuppreſs the Goſpel writ by the Evangelists, and to eclipse, as much at leaſt as in him was, the glorious works of our Redeemer,

Heb. i.

Dial. cum
Tryphone.

deemer, he set on work too lewd and shameless wretches, *Hierocles* and *Philostratus*, to write the life of *Apollonius Tyaneus* the Magician. This the most divellish and malicious plot of all the rest, *inventum plane diabolicum*, as *Laëtantius* calls it, a stratagem in which the enemy went beyond himself; for unto this the project tended, *ut ostenderent Apollonium vel paria vel majora fecisse*, that *Apollonius* had done more and greater miracles then the *Messiah*. When this succeeded not aright, and that Gods holy truth did notwithstanding mightily prevail in every place, he then took order to divulge a Gospel, as I so may say, of his own enditing. This he entituled The true History of *Christ* and *Pilate*, though full indeed of dangerous, false, and foolish fancies; and wonne so farre upon the Emperors then being, (men fit enough for such a mischief,) that they gave order to all Schoolmasters throughout the Empire, *ταῦτα μέλειαν, καὶ διὰ μνήμης κατέχειν τὰς παῖδας*, that they should catechise their Scholars according to the Story so set out and falsified. - So careful is the enemy not to be wanting to his hopes, but still to be in action, still to pursue those Arts and Counsels which may advance him to his greatness. If God advance his *Christ*, the enemy will have his *Antichrist*; if God raise up his *Jesus*, the enemy will have his *Jesuites*; if God be as a man that soweth, or a *Seminator*, will not the enemy also have his *Seminaries*?

Euseb. hist.
l. 9. c. 4.

I have pursued this Argument, the rather in this manner, because I would not have the enemy estimated either by his diligence, or by his cunning: not by his diligence, his constant following of the Plough, his frequent scattering of his seed; for all his pains,

2 Cor. 11.
14, 15.

his sowing in our Saviours field, and mingling with the Sonnes of God, tends to this alone, to make them *fili nequam*, the Children of the wicked one, fit only for the fiery Furnace: nor by his cunning, his subtile imitation of the wayes and paths of God; for God himself hath told us of him, *that Satan can transform himself into an Angel of light, and that his Ministers also are transformed as the Ministers of righteousness*. Diligence and a seeming sanctity are not the most infallible signs of the true Husbandman indeed, unless they be applyed to their proper end, the furthering and promoting of Gods heavenly Husbandry. There never was a more industrious and active generation then the *Arian* Hereticks, either in working on the choicest and most excellent wits, or in insinuating into the hearts and bosomes of the greatest Princes. Never did any sort of men bear greater sway amongst the vulgar then did once the *Donatists*, by meer appearances of their zeal and devout affections; and yet both of them doubtless were the Devils Agents. No question but it is a Trade more full of gain then godliness, to be continually sowing in the fields of other men, to build upon anothers ground, to range abroad and graze, and fat our selves upon other mens inclosures. What then advise we to be done? only that we would try the spirits, whether they be of God or not; that we consider of the fruits, *for by their fruits*, as Christ hath told us, *we shall know them*. Of us it is expected that we rest not satisfied with the outward shew, that we esteem not of the seed, because the Husbandman is painful at his Plough continually, and seemes in face as was *Nathaniel* in his heart, an Husbandman that had no guile:

Of

Of us it is expected that we sift the grain, to see if it be Wheat indeed, or at best but tares. This we shall easily discern, if we reflect a little upon the nature of these tares, and take a just view of the same, both in the seminary and the seed; *zizania in medio tritici*, tares among the wheat, my next Couplet.

Naturale est odisse quem laeseris, It is a natural vice Minut. Fel. in man, having once wronged another, to resolve to hate him; and being once resolved to hate him, to seek occasions how to wrong him. A vice derived originally from the Devil, in whom my Author first observed it drawn into practise by them only whom the old enemy of God hath instructed in it; for he by his aspiring sins having displeased his Lord and Maker, conceived so deep an hate against him, that now it is not possible he should desist from doing the effects of spight and fury. In the expressing of which hate and fury, he deales with God as *Sampson* with the *Philistins*, when he could hurt him no way else, he destroyes his Harvest. So much the Text affirms for certain, *sevit zizania in medio tritici*, that he sowed tares among the Wheat. And of the tares themselves, what they should be, and how the place must be expounded, it resolves so clearly, that if we will, we may with ease compose that difference of opinion which seemes to be betwixt the Fathers. (a) *Clemens* (a) Ström. 1.6. of *Alexander*, (b) *Origen*, (c) *Eusebius*, (d) *Athanasius*, (b) In locum. (e h) *St. Hierome*, and *Theophylact*, conceive by (c) Hist. Eccle. d. 3. c. 26. tares, the Devils Doctrine, *haereses*, *mala dogmata*, (d) Tom. 2. p. 318. gl. *ἡτεροδιδασκαλίαι*, *dogmata haeticorum*. *Beda* will have (e h) In locum. them to be generally vices, *faditates vitiorum*; not (i) Hexaem. hom. 5. to descend to later writers. And on the other side, (k) In locum. (i) *St. Basil*, (k) *Chrysostome* and *Euthymius*, interpret (l) qu. Evan. in Matth. it of Hereticks, of the men themselves. (l) *St. Austin* makes

makes a question whether the Schismatick should not be added to the other, and leave it in a manner with a *potest dubitari*, as a matter doubtful. St. Cyprian (m) conceives it generally of the wicked men: and Justin (n) Martyr seemes to me, to lean more that way then the other. And unto these, these Fathers that do so expound it, our Saviours glosse upon the Text gives most advantage, who tells us, *that the Tares are the Children of the wicked one*, i. e. of the Devil.

(m) Epist. 3. 1. 3.

(n) qu. 22.
ad Oribod.

w. 38.

Hemingsius in
Postill.

In locum.

To reconcile which difference, or rather to interpret favourably of those other Fathers, who seem to have departed from the letter of our Saviours Commentary, we may thus resolve it; that those whom first we named apply the Text as in the morall, and that the others keep themselves unto the letter. Or thus; the tares are said to be the Children of the wicked one, not properly, but by a *Metonymie ab effectu*, that is, they are that seed by which the Children of the wicked one are all begotten. A Protestant Writer of good note doth expound it thus, *Quid fecit inimicus? seminavit in agro Domini hareticam doctrinam, ex eo autem semine nascuntur zizania, i. e. filii nequam*: nor doth he stand alone herein without some to second him; for Origen amongst the ancients comes up close unto him; *In toto mundo seminavit malus ille zizania, quæ sunt sermones pravi, ex malitia orti, mali filii*. Where plainly he makes wicked and malicious Sermons, *sermones pravi*, as he calls them, to be these tares, these children of the wicked one; which must needs be, because the children of the wicked one are many times begotten by them. So then, we draw to this atonement, that we may

may understand these tares not only of the Hereticks, and other children of the Devil, as in the letter; but of their wicked Doctrine, as in the morall; yea, and according to our Saviours garb of speech, which was by *Allegories, Tropes and Parables*, in the true meaning of the figure.

Sevit zizania inimicus, the enemy sowed tares. And certainly, the Devil could not more cunningly have express'd his malice then in this particular, for in it self the tare is of a dangerous and malignant nature; and in particular, it is noted by the *Herbalists* of *Ovid*. all times and ages, *lolium oculis officere*, that it hurts the eyes. This *Ovid* also hath observed in his book *de Fastis*; *Et careant loliis oculos vitiantibus agri*, as his words there run. An observation so exact, that *lolio victitare*, to feed on tares, was grown into a common Proverb, applied to those which were dim-sighted. It is an excellent note of *Aristotle*, that as the eye is to the body, ὥς ἐστιν ψυχῇ σώματι, that so the minde or understanding is to the soul: it is that part thereof which doth illuminate and direct the rest, the will and the affections; and if that eye be single, the whole body will be full of light; but if we feed upon these tares, tares of the Devils sowing, and doctrines of the Devils raising, how great a darkness will invade us, what a perpetual night confound us? For if the light be darkness, ipsa tenebra quanta? how great then is that darkness, saith Christ our Saviour? shall we not then be like the Citizens of *Sodom*, blind upon the sudden, enquiring for the Sun at noone, wearying our selves to finde that door that is shut against us? or rather, shall not that great misery befall us, which we finde mentioned in this Chapter, that
seeing

seeing we shall see, but shall not perceive? Error, and Heresie, and Schisme, how plausible soever they may seem in the outward shew, are but unkind and treacherous guests. We may compare them to those sparrows in the Book of *Tebit*, which roosted in his walls, and made their nests within his Courts; but when he took his rest, and did least expect it, they muted warm dung in his eyes, and a grosse whitenesse came upon them, that he could not see; nor knew his Doctors how to help him. They are *blinde leaders of the blinde*, saith Christ our Saviour, *i. e.* as *Lyra* glosseth on it, *exacant alios errore suo*, they make the people blind with errors.

In locum.

Nat. Hist.
l. 18. c. 17.

l. 4: c. 24.

Hist. Plant.
l. 9.

Prov. 4. 17.
& 20. 17. & 23.

There is another dangerous quality in the tare as great as this; for being mixt in bread it procureth giddiness. *Aera* (saith *Plinie*) *cum est in pane celerissime vertigines facit*. *Rovillius* a late *Herbalist* observes, that it is intoxicating also, *et temulentiam vini modo excitare*, and that it makes men drunk as it were with Wine. So farre avowed by *Theophrastus*, that it is *σαρδς κ̃ κεφαλάλυης*, sluggish and dull, and breeds Diseases in the head, the capitall and chief fortresse of the Isle of man, which once surprized with ache and giddiness, and distemper, how easie will it be to subdue the rest? Thus is it also with false Factions and Schismatical Doctrines, if mingled with the bread of Life. The Word of God, *ὡς κ̃ κεφαλίσον*, how excellent is it in it self, how sweet a nourishment unto life eternal? But if the tares of Heresie and Schisme be mingled with it, then it becomes, as the wise man calls it, *panis impietatis*, bread of wickedness; *panis mendacii*, bread of lies; and *panis mendax*, bread of falshood. Such as do eat thereof,

thereof, however it may please the palat, will finde it gravel in their mouthes, and bitterness within the stomach, and giddiness within the head. The Cup of the New Testament, how pleasant is it in it self, how powerful to the remission of our sins? yet if the juyce of these soule tares be mingled in it, then is it *vinum iniquitatis*, the wine of wickedness, and *vinum prostitutionis*, the wine of fornication, as the Prophet calls it: such as do drink thereof, how drunken will they be with the Cup of abomination and filthiness, the wine of the wrath of God poured out in the Cup of his indignation? We note it of this kind of men, with what a giddiness they are possessed in all their wayes, how strangely they are madded on their own dear fancies, and as it were besotted with the folly of their own inventions. The Lord hath mingled *spiritum vertiginis*, the spirit of giddiness and perverseness in the midst of Egypt, and made them erre in every work thereof, as a drunken man staggereth in his vomit. Esay 19. 14.

Galen relates in his first Book *de facultate alimonie*, cap. ult. how once, the year being unseasonable and intemperate, there sprung up an exceeding quantity of tares among the wheat; the store of wheat in the mean time, was very small; and therefore neither the Husbandmen nor Bakers did sift it, as they ought to do, with skreenes and triers for that purpose, but sold the wheat and tares together: hereupon many of the people began to be diseased, and ill affected in their heads; but at the comming on of Summer, *ἔλκεν κατὰ τὸ δέσμα τῶν παρόντων ἰσχυρότερον*, they brake out all of them into boyles and borches. On this the wise Physitian gives this *Caveat*, that we do carefully

G ly

ly pick out these tares, *ἐκρίβην ἅπαν τὰ μολυβδῶν*, (as his words there are) and part them from our heaps of Corn, lest else we also fall into the same distempers and inconveniences. Do we not note it also thus in the condition of false, schismatical, and factious Doctrines, and the progress of them? The enemy hath been diligent, there is no doubt of that, in sowing tares amongst the wheat; and many of his Bayliffs careless in the sifting of them, because their store of wheat is small; and are not some of them, which are (as were those Bakers of whom *Galen* speaks) the makers, the dividers of this bread unto the people, either on negligence or set purpose, guilty alike of this Imposture? That such there are, fraudulent and deceitful Bakers of the bread of life, is more then certain: the destiny of *Pharaohs* Baker be upon them; for what can follow hereupon but strange distempers in the head, and foul diseases in the body, fallings away from God, breach of the common bond of peace; and in the end, perhaps total Apostasies from the faith and Gospel? And then what next, but that, in the Apostles Language, as they did not like to acknowledge God, so doth God give them over to a reprobate minde, to do those things which are not convenient. If *Nicolas* the Deacon fall away from the holy truth, and overthrow the faith of some, no question but that he or his will also do those things which the Lord hateth: and *Simon Magus*, if he have once the Gall of bitterness within, what else can be expected from him, but a promiscuous and lawless liberty *indifferenter utendi fœminis*, which came in fine to be his Doctrine? The Shipwreck of the faith is commonly attended by as great

Rom. I. 28.

August. de
ares. c. I.

great a Shipwreck of the Conscience; however, for the most part notably dissembled: for remedy whereof, we will apply the counsel and advice of *Galen* in our Saviours Language; *Take heed of the* Matth. 16. *leaven of the Pharisees and of the Sadduces:* or in the phrase of the Apostles *Purge therefore out the old* 1 Cor. 5. v. 8. *leaven, the leaven of wickedness and malice, and let us keep the feasts of God with the unleavened bread of sincerity and truth.*

But yet the Devil stayed not here, the Devil as in malice he is *inimicus*, a malignant enemy, so in his cunning he is *serpens*, as wise and subtile as a Serpent: therefore he did not only sow his tares *in agro Domini*, in the Lords field, but even *in medio tritici*, in the middle of the wheat it self; and in that act play'd both his prizes: for it is generally noted of the tare, that it is *frugum pestis*, the very bane and plague of all other grain, and for that reason called by *Virgil*, *infelix lolium*: nor doth the name thereof in the Greek Originalls assure us of a better Omen; for the *zizanion* of my Text is in the grand *Etymologicon* so called, *quasi σιτοσίμιον, vel σιτοζάνιον*, because it growes up with the wheat, and at last destroyes it. And *ζίζα*, by which name the two great Doctors, *Galen* and *Theophrastus*, have given it to us, in the same work is said to be derived by a *Metathesis* and *τὸ πᾶν*, which signifies to vitiate, or to corrupt; the tares corrupting the good seed, by being mixed and made up with it into bread, as I have told you out of *Galen*; but that which is the greatest danger, is, that if not looked to in time, the wheat may chance to be destroyed, and all the field run over and pestred with them; for *Pliny* tells us of a certain, *tritium cir-*

De caus. Plantarum, l. 5. 22. *cumligando enecare*, that winding round about the wheat, at the last it kills it; or if not so as he delivers, yet it devoures it in the end, by growing up with it, and overspreading all the field in the which it groweth, as *Theophrastus* rather thinketh.

In locum.

In locum.

And have we not observed it thus in Heresie, false Doctrine, Schisme? Hath not *St. Chrysostom* observed, that Satan did forbear his tares, when there was nothing to be hurt; and that he sowed them when the wheat had taken root, *ὥστε τῇ σπεύσῃ λυμάνειναι τὴν γεωργίαν*, that so he might destroy the hopes and whole endeavours of the heavenly Husbandman? And hath not *Lyra* noted well, that therefore did the enemy sowe his tares, even in the middle of the wheat, *ad ipsius destructionem*, only of purpose to destroy it: destroy it? how? either by winding round about it, or over-running all the field in which it is. By winding round about it first, as doth the Ivie with the Oak, till it hath sucked out all the juyce, and made it fit for nothing but the very fire. Faction and error so behave themselves to the Word of God, as *Judas* did to God the Word. They are both of them cunning Traytors, killing sometimes in their embraces, and sometimes betraying in their kisses. Or if not thus, yet they destroy it at the last by over-spreading all the Church, and eating out the truth of Doctrine; if not, tell me, if in the Jewish Church the Pharisees had not almost made the Commandements of God of none effect by their traditions. Tell me, if in the Christian Church the tares of error and false Doctrine had not even overgrown the Gospel; if the Popes Canon, and the proud dictates of the Schoolmen, had not usurped into

into the Chair and Throne of Scripture: certain I am, that Frier *Richard de Mans* in the Trent-Council did publickly maintain, and with good applause, that all the points of faith had been so clearly handled by those Schoolmen, *ut ea ex Scripturis discere nil opus esset*, that now the word of God was no longer serviceable: so truly was it Satans purpose, not only by the sowing of his tares to corrupt Religion, but by that cunning to supplant it. And all this while, what was become of those to whom the Lord had farmed his field, and leased out his Vineyard? My Text makes answer to this question, and tells us that they were asleep, wherein we have the Servants and their sluggishness, my last Couplet; *cum dormirent homines, while men slept.*

*Hist. com.
Tid.*

Invadunt urbem somno vinoq; sepultam. Cities are sometimes soonest taken when the siege is raised, and all the Watch-men made secure; for when the enemy is neare, and a Trench cast about the Walls, the Watch is doubled, and there are Centinels and Scouts in every corner, to mark the motions of the Enemy, and observe his purposes: so also was it with the grand enemy of Gods Field in generall; but more especially in reference to that particular part thereof which we call the Church. As long as he essay'd to batter down the Bulwarks in the House of God, he was more closely watched, and all mens eyes were bent upon him; but having lulled it once asleep, drenched it in sensuality, corrupted it with ease and prohibited pleasures, then was his time to venture on it, and to sowe his tares; an opportunity well watch'd. No sooner did men sleep, no sooner were the servants drowfie, and regardless of so great a charge,

Virgil.

In locum.

(a) Qu. Evan-
gel. in Mat.

(b) In locum.

(c) Euseb. hist.
1. 3. c. 26.

charge, but he was straight about his business; no sooner did men sleep: what men? *Lyra* makes answer, the Apostles: what of their negligence? no, God forbid; but of the death, the last sleep and departure of those blessed spirits. (a) *St. Austin* and (b) *Euthymius* do a little touch at this conceit, and they only touch it: but (c) *Egesippus* with great confidence affirms it, saying, that after the Apostles deaths, the Hereticks did then begin to lift up their heads, and advance their errors, mingling their tares, *ψευδώνυμον τῇν γνῶσιν*, their false and commentitious Doctrines, with the truth and Gospel. This we believe indeed, that then the Hereticks became more insolent and adventurous then before they were, and did oppose the Gospel, as he tells us there, *γυμνῇ τῇ κεφαλῇ*, with the greater impudence; but yet I am not of opinion, that this should be the sleep, and these the men intended in the present Scripture.

In locum.

With how much better reason doth the Glosse expound it of a general negligence both in the Pastor and the people? a negligence of private men, *circa custodiam suae propriae personae*, in the preserving and defence of their several souls; a negligence of the publick Pastors, *circa custodiam gregis sui*, in the ill tending of the flock committed to them. This exposition of the Glosse confirmed by *Chrysostom*, where he informs us of a misery of no mean quality, like to befall those sleepy souls to whom the Husbandman had left his field; yet not the Priest or Prelate only, *ἀλλὰ καὶ τοῖς ἀρχομένοις*, but the people also: otherwise, as the Apostle said, that if there were no Resurrection, then were the Christians of all men most

most miserable; so were the Priest and Prelate the most miserable of all other Christians, if all mens sins were rated only on their scores; and they to give up an account of every soul in their several charges. Its true indeed, that both *Euthymius* and St. *Hierome* understand here only *magistros & praeceptores ecclesiarum*, the teachers and overseers of the Church. And so far we may yeeld unto them, that it is meant of them principally, and as publick Ministers, which are to have a care of the common safety; but so, that every private man is included also in the Parable. The Devil first makes his advantage of the negligence of private persons, and whiles they sleep secure and careless, he scattereth in their hearts the seeds of Heresie and error, that so they may be able to infect their brethren. The enemy never sends out any of his Foxes to destroy Gods Harvest, till he put fire-brands in their tails. This done, he seeks occasion to employ them in the destruction of the wheat, in the infection of the Church; and therein also makes advantage of the security and negligence of their Superiours, of their Rulers. These the Lords Bayliffs, as it were, to whom he hath intrusted his holy Husbandry: and if they sleep, if once they grow remisse and careless, what else can we expect, but that these tares take root, and outgrow the Wheat, and in conclusion overcome it?

Now in the Church we may observe three severall kindes of sleepiness, all of them in their course predominant, and of ill effect; the sleep of negligence, the sleep of ignorance, and the sleep of sensuality. The first, the sleep of negligence; and so St. *Austin* doth

doth expound it, *but while men slept, i. e.* saith he, *Cum negligentius agerent prapositi Ecclesie*, when as the Rulers of Gods House grew dull and careless of their Watch, and were not mindful of their duties. This the disease, even of the best and purest Ages; for which is there almost of the Angels of the seven Churches, which is not branded with this mark, during the lives of the Apostles, the falling from the love of Christ, the tolerating of the *Nicolaitans*, the suffering of the Woman *Jesbel* to seduce Gods servants; the want of piety in one, zeal in another, and that poor little strength of faith which was remaining in the third, what were they but the sad effects of dull and negligent security in the severall Pastors? But the Apostles being gone, those which did oversee the overseers, there followed by degrees an infectious drowiness over all the Church, still more inclining to this sleep the more they were accustomed to it.

Orat. 46.

The times of *Nazianzen*, how watchful were they in respect of those succeeding? yet he complains, in his Epistle to *Neftarius*, as if the providence of God had been quite wanting to his Church. The *Arians* grown so insolent, that they made open profession of their Heresie, *ὡς ἐξ ἐπιτετακῆς*, as if they had been authorized and licensed to it. The *Macedonians* so presumptuous, *ὡς καὶ ὄνομα ἐπισκόπων*, &c. that they were formed into a Church, and had a titular Bishop of their own Sect. The *Apollinarians* held their Conventicles, *ὁμιλίαις ἡμῶν*, with as much safety and esteem as the Orthodox Christians. And for *Ennomius*, *τὸ ἐγκόλπιον ἡμῶν κακὸν*, the bosom-mischief of those times, he thought so poorly of a
general

general connivence, that at last nothing would content him but to have all men else to be his Disciples. Of all which scandalls and disorders, the said *Nestorius* then being Patriarch of *Constantinople*, the greatest Prelate of the *East*, is there affirmed to be the cause: A man, as the Historian saith of him, *ἰσχυρὸς τὸν τρόπον*, of an exceeding faire and plausible demeanor, and very gracious with the people; one that chose rather, as it seemes, to give free way to all mens fancies, and suffer every mans proceedings, then draw upon himself the envy of a stubborn Clergy, and a factious multitude. A pregnant evidence, that possibly there cannot be a greater mischief in a Christian Church then a popular Prelate: If so, if by the negligence & connivence of one man alone so great a spoil was made in the Church of God, how busie think we was the enemy in sowing tares, when as this negligence was epidemical, and in a manner universal over the people?

Socrat. Hist.
l. 5. c. 8.

The second kind of sleep which did invade the Church of God, was the sleep of ignorance; a sleep of such a generall latitude, that neither Priest nor people were able to hold up, or to look abroad. The Priests lips destitute of knowledge, the people so regardless, that they did not seek it, both so defective in their duties, that at the last the Priest, like those in *Irenæus*, *veritatis ignorantiam cognitionem vocant*, taught, that the safest knowledge was to know nothing; and, as they preached, even so the people did believe: if not, tell me who can what was become of the gift of tongues? is it not noted to our hands, *Quòd Græcè nosse suspectum foret, Hebraicè propè hæreticum*, that it was Heresie almost to be seen in

H

Hebrew,

Ennead. 9.

In Chronolog.

Hebrew, and a misprision of Heresie to be skilled in Greek? And for the *Latine*, the Books still extant of those times will inform us easily, that there was nothing left of it, no not the words: Or of the Arts, doth not *Sabellicus* complain how totally they were forgotten in the middle Ages, *Quanta bonarum artium per id tempus oblivio invaluerit*? Or of the Lawes, do we not read how they were buried in a manner with the great Emperour their Collector, till in the latter dayes, *Lotharius* Emperour of *Germany* found an old Copy of them at *Amalphi* in the Realm of *Naples*? Or of the Scriptures; was not the Book sealed up for many Ages? and had not worldly policy so farre prevailed above true piety, that it was made unlawful, if not capitall, to look into it? Nor was this ignorance only in the people; but as the Prophet said in another case, *As is the people such was the Priest, and as the Priest was such were the people*: nay, even the Cardinal complaineth of an *infelix seculum*, an unhappy age in which was neither famous Scholar, nor Pope that cared much how Religion went: which being so, Divinity it self, and all the Arts and helps unto it, layed to so long and dead a sleep, no question but the enemy was exceeding diligent, both in the ripening of his old tares, and in sowing new.

There is a kinde of sleep yet left as hurtful to the Church as the other two, the sleep of sensuality, and of immoderate ease and pleasures; a sleep like that described in the sixth of *Amos*, *They lie* (saith he) *upon benches of Ivory, and stretch themselves upon their couches; they carouse wine in bowles, and anoint themselves with the chief oynments.* Did not

not the Prophet think you reflect a little on the last Ages of the Church? or may not his description with good reason be applyed unto them? if not, why did St. Bernard in a pious anger upbraid the Clergy of those times with their Stage-like gestures, their meretricious neatness, their pompous habits and retinue? *Incedunt nitidi & ornati, & circumamicti varietatibus*, more like (saith he) unto a spruce and Court-like Bridegroom, then the severe Guardians of the Spouse of Christ. Could it be thought that men so neat and complete as those, drowned in effeminacy and ease, and surfeited with too much fullness, would leave the pleasures of the world, to minde the business of the Church; or shake away their pleasant slumbers, to entertain so sowre a Mistress as the perplexities of learning, and the severities of Discipline? *Nunquam putabam fore*, I never thought (saith Cicero) that such a curious youth as *Cæsar*, one that so smoothly comb'd his hair, and rubbed his head with his fore-finger, would either have the happiness or the heart to vanquish *Pompey*. Though *Tully* was deceived in the event of that great action, yet his conjecture had good grounds. And we may well apply it to them; that sure such men as in those dayes had the sole managing of the Church when as these tares were sown, and had brought forth fruit, were never like to crosse the enemy in that purpose, or disappoint him of his hopes, or overcome him at the last in the main encounter: not that the Priests and Prelates were all such without exception, (for the worst times have brought forth brave and vertuous men, and such as stand upon record for their eminent piety;) but that they

Serm. 33. & 37.
in Cant.

Plutarch.

were thus for the most part, ἐπὶ τὸ πολὺ.

Thus have I shewn unto you three severall kindes of sleep, which had not only seized the people, but also had surprized the Watchmen, and made blinde the seers, and laid up the Guardians; and hard it is to say which of the three gave most increase to the Devils Harvest. The Pastors, careless of their duties, aimed at this especially, that they themselves might live in peace, and die, if possible, in the generall love and good opinion of their people. Here were the tares first sown, and neither noted in the seed, nor in the blade; for either the opinion taken up was but the fancy of some few, eminent like enough in point of learning; or some such innovation in the Churches orders, as seemed not in it self to violate the sacred truth, or threaten any present danger to the common quiet. And then what was it but a vain and faulty curiosity, either to quarrel with a man so much renowned in point of knowledge, or to enquire into their meaning and intentions who loved the Lord too well to disturb his Church? By which connivence, this plausible and popular behaviour of the Watchmen, the enemy first entred upon Gods inheritance; and having sown his tares, departed, went away in good assurance of success. Afterwards, when this negligence was lulled into an ignorance, the tares were grown into a stalk, and began to sprout; but who was able to discern them? *Bellarmino* counts it an especial happiness in those dayes of darkness, *ut nulla nova surgerent hereses*, that there arose not in the Church any upstart Heresie. And why so great an happiness, but because that wretched Age neither afforded learned Scholar to confute them,

Chronol.

them, nor publick Councel to condemn them? How much more happy had it been had not those seeds of error which were sown before, then took advantage to spring up? had not the darknes been so great, like that of *Egypt*, that one scarce saw another, neither rose any from his seat, to look unto the publick safety? But in the end, when as the Priest and Pre-late became luxurious and wanton, stretched on their beds of ease, and lulled asleep with too much plenty, then came the tares to bring forth fruit, and to appear in their own likeness; yet was there then lesse hope then ever. Did those that dwelt upon the *Nile*, and were accustomed to the noise, ever observe the fall and roaring of the waters? Or grant we, that they saw these tares, and took notice of them, shall we conceive that men so drowned in ease and pleasure would undertake a restitution of the ancient Discipline? Was any thing more odious to the Court of *Rome*, then the attempts that some of the more pious Popes had made of a Reformation? rather like the *Amycla*, an *Italian* people, they passed a Law, *Ne quis de hostium adventu famam spargeret*, that no man should presume from that time forwards to give them notice of these tares, or of the neer approach of the common enemy. Nay, at the last this Bastards Reign shall be legitimated by the Common-Councel, proclaimed to be good seed of the Lords own sowing; and then what man is he that dare call them tares?

In which so long a night of several and distracted sleepes, in what a wretched state had the Church been think we, had not the Lord awakened some to have a care unto his field, and to take notice of these
tares:

Aug. de civit.
l. 2. c. 4.

tares? Once the affaires of *Rome* were brought unto so low an ebbe, that there was nothing of the City left them but the very Capitoll, and that too in a possibility to have been surprized, *ni anseres Diis dormientibus vigilassent*, had not their Geese been better to them then their Gods. *Hus*, as my Books inform me, in the *Bohemian* Language, of which Land he was, doth signifie a Goose; had not this *Hus*, this Goose, and such men as he, *Hierome* of *Prague*, *Wiclif* and *Luther*, and the rest, (though men which had, I grant, their own several errors) discovered by their noyse and cackling the neere approaches of the enemy, and so awakened all the World out of that dull security in the which it was, how easie had it been for Satan to have gained the Capitoll; yea, to have rooted all the Wheat out of the field of our Redeemer? But at the last the World awakened, and being thoroughly awakened, some discerned those tares which had so long been sown by this subtile enemy; and having once discerned them, took a speedy order in many places of Gods field to weed them out: a thing of great offence to the Court of *Rome*, which took it very ill to be so awakened and startled from their pleasant slumbers. Marvel it is, that like unto the sensual *Sibarites*, their *Italian* Neighbours too, they banished not all cocks the verge and territory of their Church, *ut mollis viz. cubarent, nulloq; illorum strepitu interpellarentur*; for fear their sleepes should be disturbed, and themselves called on to repentance.

For our parts, as we are a parcel of this common field, it cannot be denied by our greatest adversaries, that from the sleep of ignorance and sensuality we have

have been very well awakened ; and we begin to be awakened also from the sleep of negligence. And certainly it is high time that it should be so, standing besieged as we do by two several enemies ; both labouring to subvert our Church, and to advance their own in the ruines of it : For, to speak truth, the present quality of our Church may with most fitness be resembled unto that of the Primitive times, when both the powerful *Arians* and the popular *Donatists* were both at once in Arms against it: or if we will, we may compare it no lesse fitly to the State of *Rome*, during the second Punick Warre. We have the *Macedonians* upon all the skirts and quarters of our Empire, calling to minde the Reputation of their Ancestors, the great Dominion they have lost; and watching all advantages to enlarge their border. And there is *Annibal ad portas*, a neerer enemy at hand, at our very Gates, τὸ κακὸν τὸ ἐξέλαπιον, as the Father called *Eunomius*, a bosom Traytor, which grindeth upon our very entrails like *Promethews vulture*. One side assailes openly, and profess their enmity ; and by a signe distinctive, as they please to call it, give us to understand that they are but tares: These, like the wild Bore in the *Psalms*, endeavour in a publick way to destroy our Vineyard. *Secretior Pompeius Casare, non melior*; The other, a more close and secret enemy, doth not so much assault the Church, as undermine it ; but they aim both of them at the same mark, the subjugating of the Church, and the chief Sovereignty of the State, and have the same end of their journey, although they travel diverse wayes. Is this a time think we to sleep and slumber, and stretch our hands in negligence and a carelesse sloth?

.. sloth? Did ever any Mariner permit his eyes to sleep, or eye-lids to slumber, sailing betwixt *Sylla* and *Charibdis*? Or can we think the *Romans* looked not then about them, assailed at once by *Greece* and *Carthage*? or that the primitive Christians stood not on their Guard, when both the subtile *Arian* and Saint-seeming *Donatist* did oppose her Doctrine? Assuredly when men are compassed round with dangers, and that they have not only forraign, but domestic enemies, they have good reason to be watchfull.

Thus, as we see, our dangers are alike on both sides, though we perhaps are not alike or equally affected in apprehension of those dangers. On the one side, we think there never can be watch enough, that all those Lawes and Proclamations which are out against them are not sufficient to secure us, and dispossess us of our feares: And now that his most sacred Majesty hath given new life unto those Lawes, and by his royall Edict declared his pleasure, that no man shall presume hereafter to practise on his weak and unsetled subjects, for the reduction of them unto the superstition of the Church of *Rome*; we think, as true indeed it is, that he hath shewn his zeal to the House of God, and that we cannot magnifie him as we ought to do. But on the other side, we think there needs no watch at all, that those few Lawes and Canons which are now in force for preservation of the Churches peace and safety, may very well be spared, and layed by for ever. And if his Majesty vouchsafe to give command unto his Prelates, to have an eye unto the unity and uniformity of their severall Churches, and to reduce them to her primitive

tive lustre: he is not only sure to hear of it in those scandalous Pamphlets which every day are offered to the publick view, but shall have many close ill-willers, that secretly repine & murmur at so brave a piety; I wil not say from what bad humour this proceeds, but sure I am, to say the best, that it proceeds from a misapprehension of the Churches danger; and that we would perswade our selves, that the intentions of these men are harmless, and themselves contemptible; and that their wheat is pure and clean, not any dangerous tare amongst it; but I could tell you, had I time, and may perhaps take time to do it in prosecution of this Parable, that they have introduced into the Church the ancient Heresies of the *Novatians*, *Donatists*, *Aerians*, *Priscillianists*, and the *Apostolici*; with those of *Bardesanes* and *Florinus*; which I spake of lately: not to say any thing of those dangerous principles which they are known to hold among them against peace and government. High time assuredly both for Prince and Prelate to have an eye upon them, and to watch their doings. *Gird then thy Sword upon thy thigh, O thou most mighty man of valour, ride on with Worship and Renown because of Gods, thine and the Churches enemies.* And may it be thine happiness, as it is thy care, to have thy Watchmen vigilant, thy Servants faithful, and thy Council circumspect; that so no tare, either of error or false Doctrine, may ever grow upon those Churches under thy Dominion.



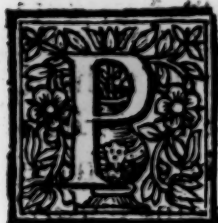
SERMON III.

At WHITE-HALL Jan. 28. 1638.

MATTH. 13. v. 26.

But when the blade sprung up, and had brought forth fruit, then appeared the tares also.

Seneca.



Prosperum ac felix scelus virtus vocatur:

Successfull mischief is oft crowned with the name of vertue; and he is counted fortunate, whose designs do prosper, how wretched and unjust soever. The wicked man is not ashamed of doing ill, but of being detected; nor doth he fear the sin but the discovery: this makes them, as they love to sin, so to sin in secret, as if the darkness would conceal their naughtiness; or if it could be hid from God, because committed in a corner. But God from Heaven looks down upon them, and derides their follies, and brings them at the last to the open light, that howsoever they have sinned in secret, they may receive the wages and reward of sinne in publick. And thus it was with Satan in the present Parable, whose foot-steps and example his Disciples

Disciples follow. When he intended to destroy Gods Harvest, he did it in a time of darkness, *Cum dormirent homines*, when all the servants were asleep. And that he might be sure to avoid discovery, he did the feat alone, in private, without any company; *Venit & abiit*, saith the Text, his coming was in secret, his departure sudden, so that no notice could be taken of him when the deed was doing, and not much neither being done: for he made choice of such a seed to sow and scatter in Gods field, which was so like the wheat in an outward shew, and promised such a rich increase to the heavenly Harvest, that it was no small difficulty to distinguish which was Gods, which his. And all this while who could have otherwise conceived but that he had been very fortunate in his undertaking, and his tares good wheat: but yet at last it fell out contrary to his expectation, God making a discovery of his subtile practices, and manifesting to his Church the danger in the which it stood. And howsoever that men slept when the seed was sown, and that they looked not after it when the blade sprung up; yet when it came to bring forth fruit, then their eyes were opened, and they were able to distinguish between wheat and tares. *But when the blade sprung up, and had brought forth fruit; Cum autem crevisset herba, & fructum fecisset, then appeared the tares also.*

In handling of these words, I shall consider these things following. First, Of what kinde those Doctrines were which were sown by Satan, and are decipher'd hereby the name of tares. Secondly, That there was no way to discern those Doctrines, the falshood and ill nature of them in the seed or stalks,

until they came to bring forth fruit. Thirdly, That every Doctrine of what sort soever doth produce some fruit, by which it may be known whether true or false: and Fourthly, That when the fruits appeared, then it was easie to discover of what sort they were. Of these, or of as many of them as the time will suffer, beginning with the nature of these Doctrines which are here intended.

Lactan.

l. 3. 17.

Sapientis est male facere si & vile sit & tutum. It was a maxime with the *Epicures*, that no wise man forbears to pursue his most wicked counsels, in case they might conduce to profit, and be done with safety. A dangerous and most mischievous principle, if once put in practice; and such as could proceed from no other Fountain, then the first Father of all Falshood. He indeed had been versed therein from the first beginnings, even from the first attempt that he made on man; in which he took upon himself the shape and title of a Serpent, the most subtile beast, to work upon the weakness of a woman, the most feeble sex. The profit that he aimed at in that grand imposture, was to attain that Empire on the earth over wretched man which he had failed of in the Heavens, and amongst the Angels. And he conceived himself secure in the undertaking, both in regard of this disguise, and the condition of the party that he was to deal with. Thus was it then, and thus it hath been ever since. For the old Serpent is no changeling, but still keeps his own, *qualis ab incepto processerit*, the same Serpent still. God had no sooner sown his field with celestiall seeds, but straight the Devil was at hand to disperse his tares: by doing which he might not only spoyl Gods Harvest, but in-

Morace.

increase his own. This was the profit that he aimed at: which that he might be sure to procure with safety, and not incur the least suspicion of imposture till his croppe was ripe, he did not only watch his opportunity whiles the servants slept; but sowed the field with such a grain that could not easily be discerned when they were awake.

For tares, *zizania*, if we consider them according to the first appearance, and in the manner of their growth, are not much different from the wheat. *Folio oblongo sunt, & culmo tritici graciliore*, so sayes *Rovillius*, and with him divers others of the modern *Herbalists*. Nay many of the ancient writers have observed no lesse, *Zizania tritico similia esse in arundine, dissimilia in fructu*; the difference is not in the blade or stalk, but the fruit alone: So saith *Euthymius Zigabenus*. Between the tares and wheat, whilest they are yet in *herba*, in the blade or stalk, *grandis similitudo est*, there is no small similitude: So *Hierome*. Lastly, To add no more, we are told by *Chrysostome*, that it was Satans cunning to disguise his errors under the mask and veil of truth, that so he might more easily seduce the simple, and beguile the ignorant. And for that very cause (saith he) he made choice of these tares, καὶ τὴν ὅψιν τοῖς τῷ σίτῳ, being so like unto the wheat in the first appearing, that it was very hard to know which was right. [*Tostatus* hath affirmed as much in his work on *Matthew*; *Nam herba tritici & zizaniorum similis est, sed grana dissimilia*, the fruit, saith he, is different, though the blades be like.] Lay these particulars together, and they come to this, that the false Doctrines noted and intended in the present Parable,

ble were such as had a shew of truth, and might be easily mistook for sound Orthodox Tenets; but being afterwards discovered and examined, were disproved as dangerous.

So then the errors and false Doctrines which are noted here, and said to have been sown by Satan, *in medio tritici*, even in the middle of the Church, were not like those of *Arius*, who denied the Deity, or of the *Valentinians*, who denied the Manhood of our Lord and Saviour; or of the *Marcionites* and *Maniches*, which blasphemed the very Majesty of God the Father; or of the *Macedonians*, who quarrelled the Divinity of the holy Ghost: Nor were they, finally, like those which had been set on foot in the primitive times by those desperate writers, who in their severall turns and courses had impiously opposed and quarelled every, or any Article of the Christian faith. These we may rather liken unto briars & brambles, discerned as soon as in the blade, or in the very first appearance. The Church soon spied those Heresies, and as soon condemned them; nor ever were the servants eyes so heavy, as not to note the time, and observe the Authors of those wicked Doctrines, leaving to us upon record the knowledge and relation of the whole proceedings: so that those wretched and blasphemous Heresies wherewith the Church was exercised in the Primitive times, were generally but like *Jonahs* gourd, of a dayes continuance; or the *Solstitial Herbe* in *Plautus*, *qua repentino orta sunt, repentino occidunt*, almost as soon suppressed as risen. Few of them, though they had been sown with all care and cunning, came to take deep root; fewer to *cum crevisset herba*, to the blade or blof-

In Psendo lo.

blossom; but none unto *fecissent fructum*, to bring forth their fruit, before they were descried and censured. And however some of them, as that of *Arius*, became of universall latitude and long continuance, so that *ingemuit orbis*, as St. *Hierome* hath it, the whole world groaned under the weight and burden of so foule an heresie: yet did it never passe for Wheat, or was counted *Orthodox*, but still pursued and execrated as a wicked blasphemy.

But for these tares, the Doctrines and erroneous tenets of the present Parable, the case was otherwise. either the servants were not able to discern them at first peeping forth; or else conceived there was not so much danger in them as in truth there was; or else were willing to believe that possibly they might prove wheat, and so become a plentiful addition to Gods holy Harvest. For either the opinion taken up was but the fancy of few, however had in admiration for their parts and learning, and so not likely to prevail; or some such division from the Churches tenets, as did not seem to threaten any present danger to the common quiet, and so the lesse to be regarded. And this is that which is observed by *Lirinenfis*, that many errors and false Doctrines had secretly been introduced into the Church, *quos nec cito deprehendere valeas, nec facile* Cap. 15. *damnare fas ducis*; which neither could be soon discerned, nor were thought fit to be condemned on the first discovery. By meanes whereof it came to passe, that the said new, but false opinions, as they were scattered and dispersed when no man saw them, so they took root when no man marked them. And when they came to *cum crevisset herba*, when it came

to that, and that *the blade sprung up* and had shewn it self, yet were they still so like the wheat, both in shape and colour, that few there were of such a searching and discerning eye, as to pronounce aright from what seed they sprung: nay when they came unto the triall to *fecissent fructum*, and that their fruit discovered them to be but tares, yet then they shewed themselves to the publick view with such a Copy of old age, and reputation of Antiquity, that they contended for priority with the wheat it selfe.

Such are the errors and false Doctrines whereof we challenge and accuse the Church of *Rome*; such as a long time passed for truth, and were not noted either in the seed or blade. Errors which being set on foot by some private men, and having gotten credit by continuance and long tract of time, were first debated in the Schools as probable; afterwards entertained in the Church as true; and last of all, imposed on mens souls as necessary. Errors which at their first appearing did not directly, *ex professo*, either oppose the Churches Doctrine, or disturb her peace; but such as seemed to have upon them the character and superscription of sacred verity, and grew up *sensim sine sensu* with Gods holy truth: we charge them not with any of those impious blasphemies, or wicked heresies, derogatory to the honour of our Lord and Saviour, or any other person of the glorious Trinity, or any other common principle of the Catholick faith, which *Simon Magus*, and the rest of that damned crew have opposed and quarrelled. In that they have done bravely for the Church of Christ, and publickly opposed those wretched
 Heresies

heresies which the *Socinians* have revived in these latter dayes, *Utinam sic semper errassent*, would they had erred thus alwayes, had they erred no otherwise, as once the Cardinal said of *Calvin*. That which we have to say against them is, that they have forsaken their first love, like the Church of *Ephesus*, and cast a stumbling-block before the people, like to that of *Pergamus*; and suffered the woman *Jezebel*, which calleth her self a Prophetess, to seduce Gods servants from the right way of his Commandements, like the *Thyatirians*. So that the aberration from the Gospel which we charge upon them, is not from the profession, but the purity of the Christian faith; not from the outward signes and Sacraments, but the sincerity and soundness of Religion; not from the Church of Christ, but in it.

And yet I would not be mistaken, as if I thought there were no Heresie to be found in the Church of *Rome*: or that their errors which they teach, were neither positively dangerous in themselves, nor possibly pernicious and destructive to them that hold them, without true repentance. That which was first an error only, when first taken up, in them that taught it, may by an obstinate pertinacy become an Heresie in them that hold it. Its true, that every deviation from the truth, or opposition made against it, doth not denominate an Heretick: nor doth the voluntary taking up of a false opinion, create such mischief to the Church, as the unwillingness to lay it down. Were it not for *pertinaciter defensa*, *sponte electa* would beare no great stroke in the definition of an Heresie. This was the case between *St. Cyprian* and the *Donatists*; *S. Cyprian* and some other holy Bishops

of the *African* Churches, conceived rebaptization to be necessary in some certain cases; but modestly, and with submission to the Church of God determining according to his word in Scripture. The *Donatists* maintained the same opinion, but they did it obstinately, refused to hearken to the Church, or to admit of any Judges but themselves, to decide the controversy. The error was the same in both, the Doctrine false alike in both; and yet the *Donatists* stand branded for it by the name of Hereticks, whereas St. *Cyprian* and his Associates are accounted Catholicks. Why so? because of *pertinaciter defensa*, because the *Donatist* maintained it with so great perverseness, that there was no reclaiming of him to the sound Doctrines of the Church. And this is that which *Lerinenfis* speaks of with such admiration, *O mira rerum conversio! Authores opinionis Catholici, sectatores heretici judicantur; absoluntur magistri, condemnantur discipuli.*

Cap.

This also is the case of the Church of *Rome*, the enemy had sown his tares in *agro domini*; and they sprung up in *medio tritici*. When they were sown they were not noted; and having taken root, and put forth the blade, they looked so like the wheat, with so fair a shew, that very few, if at all any, did suspect them. And so long these of *Rome* were in the same condition and estate with the *African* Prelates: either their ignorance or inadvertency might have salvd the sore; but when the fruit discover'd them to be tares indeed, and that they notwithstanding would defend and countenance them, proclaim them to be wheat of the Lords own sowing, sell them for such to simple people in the open markets, and make

make them eat (as one may say) their own damnation, then fell they into the condition of the desperate *Donatist*, and that which was an error only in the first broachers of the Doctrine, is in them made Heresie. And here I may repeat that of *Lirinenfis, Authores opinionis Catholici, sectatores haretici*. They which first set on foot the opinion, whatsoever they were, might have no ill intention in it, conceiving that which they delivered not to be contrary to the Churches tendries, though perhaps besides them. And so it might be with them also which took them upon trust, and assented to them, not having meanes or opportunity to come unto the knowledge of the truth in those particulars. But so it is not with our Masters in the Church of *Rome*, who have not only means to know them, and opportunity to consider of the fruit they bear; but having been informed of that long mistake in which their Predecessors lived, and of the dangers which those tares do threaten to the Church of God, do obstinately shut their eyes against the sacred light of truth, and will not see the beames thereof, shine they never so brightly: In which estate, if they continue wilful without true repentance, let them take heed lest that befall them which my Authour speaks of, *Abfolvuntur magistri, condemnantur discipuli*: and so I leave them to Gods mercy, & with them the first point of this Discourse, viz. the kind or nature of the Doctrines which are here intended, proceeding hence unto the 2d, the difficulty to discern them in the seed or blade, until they came to bring forth fruit, to fecissent fructum.

Nil magis curant quam occultare quod predicant. Lib. 1.
Tertullian notes it of the *Valentinians*, that they did In initio.

use to hide their tenets, and conceal their Doctrines. A Lesson taught them by their sire the Devil, who when he had a purpose to destroy Gods Harvest, not only did it at a time when the servants slept, and in so quick a manner that he was not noted, but sowed Gods field with such a seed, as cou'd not easily be discerned from the wheat it self, until the very fruits proclaimed it. In all his other projects to subvert the Gospel, the Watchmen of the Church so traced him, and kept so vigilant an eye upon him, that all his machinations were detected, and his hopes made frustrate: he is resolved to cheat the very Watchmen, and therefore sets on foot such Doctrines in which was no apparent danger, and much lesse any visible impiety; that whilst the Watchmen let them passe, neither examining from whence they came, nor to what they tended; he might by them effect his purpose with the greater safety, and by degrees endanger and subvert Religion.

Be'l. 7^m. de
Eccl. 1.4. c.5.

And certainly it is no marvel that they should passe without discovery, and prevail so farre, considering how closely the design was carried, how little noyse it made abroad, and by what leisure and degrees it did gather strength. For howsoever it be true which the *Cardinall* tells us, that *in omni insigni mutatione religionis*, in every notable change and alteration of Religion, a man may easily discern both the change it self, and all the circumstances that pertain unto it; yet in the sowing of these tares it was not so. We neither know the Authors, time or place, by whom, when, where, the said false tenets were first broached: nor finde we any that opposed them at their rising up, or whether any did
take

take notice of them when the blade sprung up. And yet it is most manifest, that such tares there were, and that they had almost corrupted and destroyed the wheat, before the servants had espied them. The Cardinalls Rule holds good in all sudden changes, which are made publickly and professedly, and all at once, in publick and notorious Heresies, which come in with violence, and aim at the foundation of the House of God. And any man of common reading can tell as well as he, when, and by whom, and where, the *Macedonian, Arian, Valentinian* Heresies, or any of the rest of so high a nature did at first begin; but between those and these in the body mystical, the difference is as great and signall, as between open Arms and Clandestine conspiracy in the body politique, whereof that may be easily discerned, this not: or an outrageous burning Feaver, and a dull Consumption in the body naturall, of which that comes with fury, this growes on insensibly: it fares no otherwise with the tares in the present Parable, then with the good Seed in another of our Saviours Parables: which is, *as if a man should cast his seed into the ground, and should sleep, and rise Mark 4. night and day, and the seed should spring and grow up, but he knoweth not how.*

Our Saviour tells us of his Kingdom, *non venire cum observatione*, that it commeth not with observation, but growes upon us, in us, with us, insensibly and by degrees. And so it is also in the Kingdom of *Antichrist*, in the beginning, working and increase thereof: which with the whole abominations of it, was to be introduced into the Church, not openly and *ex professo*, so that all might see it; but

Cap. I. mystically, covertly and silently, without noyse or clamour, so that it might deceive even the very Watch-men. They who advanced this business, were such men as those, of whom St. Paul tells us in the first of *Timothy*, that they should speak all falsehood in hypocrisie. The meaning is, that they should so disperse their Doctrines with such a shew of godliness, and pretence of piety, that no man should have cause to suspect their doings, untill the very fruits bewrayed them; and so it proved in the event. That generall aberration from the power and purity of Christs glorious Gospel, the seeds whereof were sown by Satan, even in the lives of the Apostles, was not discovered fully till these latter dayes: St. Paul, who diligently traced his foot-steps, and found by good conjecture, that he had been sowing, calls it, *μυστήριον τῆς ἀνομίας*, a very mystery of iniquity. A mystery in the seed, and in the blade; but in the fruit thereof a plain iniquity. Had it not brought forth wickedness, *iniquitatem*, it had not been of Satans sowing; and had the working of it been notorious, and sensible to every eye, it had been no mystery; but it was both, and both together made up the true nature of it, *mysterium iniquitatis*. That wicked one in the Apostles time did already work, although he was not then revealed; but in our dayes, mystery, which before was written upon the forehead of the woman, is quite vanished; and there is nothing to be seen at all, but *Babylon* the Great, the Mother of abominations.

And I said well, that mystery was writ upon the forehead, and not only in a mystical, but a literal sense; for *Scaliger* in his notes on the *Revelation* reports,

ports, that in the former times the word *mysterium* was ingraven in Capitall Letters upon the front, or fore-part of the Triple Crown; and that it so continued till the Reign of *Fulius*, who caused the old one to be broken, and a new one made, and his own titles, *Fulius Pont. Max.* to be inclosed with Pearls where the old word stood. This he delivereth from the mouth of *D. Montmorency*, who learnt the same at *Rome* from men of good repute and quality, who had seen the same, upon whose faith we must relie for the truth hereof. But to proceed:

They therefore much mistake themselves, and the condition of the tares here sown by Satan, who either think they may be easily discerned as soon as sowed, or that they will disclose their malignant nature upon the first Essay and Triall. The Scripture tells us of these tares, that they appeared not to be tares, till the fruits proclaimed them. And *Galen* notes, that when some covetous and careless Husbandmen, not winnowing their Corn as they ought to do, had sold both tares and wheat together, those which did feed thereon found no disease, nor ill effect thereof, at the very instant; but that on the approach of Summer, *ἐλκεν καὶ τὸ σῆμα ἰσχυρῶς*, they broke out all of them into biles and sores. When therefore he prescribes this course in the way of diet, that we should carefully cast away the tares, and sift them from our heaps of Wheat, he gives this reason of his counsel; for though (saith he) the inconvenience be at first so small, that we scarce feel it for the present, yet at the last, when the ill humors and corruptions which do thence arise, are grown full and pregnant, *τὸς παρὰ τὸν χρόνον τὸν νῦν*,

*D. facultate
al mon: 1. 4. 1*

then

then the malignity of their nature doth at large appeare. So is it with the juyce of tares, if we drink thereof, (as sometimes it is mingled with the Cup of Life,) it doth not work upon the sudden: that poysoned Cup wherewith the Princes of the Earth, and the Inhabiters thereof have been made drunk so long together, was of a soft and gentle nature, not of quick dispatch; tempered according to the neat *Italian* fashion; The venom of the same being insensibly pernicious, brings on death at last, and yet we never feel it working; which briefly we return for a general Answer unto those Cavils of the *Cardinall*, who therefore will allow no tares to have been sowed at all in the Church of *Rome*, *Eò quòd tempus certum designare non possumus*, because we cannot tell the circumstances of time, place and persons, when, and by whom, and where the Devil sowed them. A more particular Answer thereunto is neither possible nor necessary in the present case.

And first it is not possible as unto the Author, which is the first and greatest circumstance by him required. All that the Text informs us is, *inimicus sevit*, that the enemy sowed them; and that this enemy is the Devil; but by whose hands the Devil did it, what instruments he used to effect his purpose, as Christ our Saviour hath not told us, so are we still ignorant: we finde no further light here then a *venit, abiit*, that he came secretly, and departed suddenly, he staid not long upon the place; and for the little time he staid, he took his opportunity, *cùm dormirent homines*, when all the servants were asleep, and did not see him; and if they did not see him, as tis plain they did not, I would fain know how

how they could possibly produce him. Besides, it is most likely that he came disguised in the apparel of some Household-servant belonging to the heavenly Husbandman, having a form of godliness, and a shew of zeal; so that in case the other servants had not slept, he might have past away without discovery. The Devil when he came to *Eve*, came not like the Devil, but in the shape of a *Domestick*, one of *Adams* Family; and of a *Serpent*, in whose shape he came, *Tertullian* tells us, *abscondit se serpens quantum potest, totamq; prudentiam in latebrarum ambagibus torquet*, that he conceales himself as much as possibly he can, and shews his wit in nothing more then in finding lurking-holes: nay, sometimes when he hath a purpose to abuse poor man, he doth transform himself into an Angel of Light, his Ministers into the Ministers of Righteousness: and who could possibly suspect any hurt or danger from those who are accounted Ministers of Righteousness, or celestial Angels? Nor is the Rule of *Bellarmino* so generally true in this particular of the Author, but that it will admit of some exceptions; for there were very many Heresies in the primitive times, acknowledged and avowed for such in the Church of *Rome*, as *viz.* of the *Gnosticks*, *Nazarenes*, *Ophites*, *Cainites*, *Sethians*, *cum multis aliis*, mentioned in *Epiphanius*, *Austin*, and *Theodoret*, and many other antient Writers, of which it would extremely puzzle *Bellarmino*, and all his followers in that Church, to produce the Authors.

So is it also with the circumstances of time and place in which those heresies began, which neither he nor any of the best *Philologers* in the Church of *Rome*,

can assigne precisely, but wander up and down in the search thereof, as their blinde fancies and conjecture lead them; and so the wonder is the more, that not being able to assigne the certainty of time and place, in publick and notorious Heresies, which came in with clamor, they should expect the same from us, in the detecting of those errors which came in by stealth. In their authentick vulgar Latine, there are many errors, corruptions, transpositions, barbarismes, which are by *Cajetan*, *Senensis*, *Oleaster*, and the *English Rhemists*, ingenuously confessed & published. *Isidore Clarius*, a *Spanish Monke*, professeth that he found no fewer then 8000 errors, some of them very grosse and palpable. And should we turn the scale, and demand of *Bellarmino*, when, in whose time, by whose neglect, all the said errors and corruptions crept into the Text: I trow he would be faine to answer, *cum dormirent homines*, that it was done when as the Watchmen were asleep, and looked not to the publick safety of the Church of God.

So for the circumstance of place. all that we know, or possibly can know, at so farre a distance is, that these tares were sown *in agro domini*, not in this part alone, or that; but *in media tritici*, even in the middle of the Wheat, as well in one place as another. *Dic quibus in terris*, were too hard a taste for the best *Apollo* in the *Conclave*; and we may say, *Qua terra patet*, when they ask that question. A more particular designation of these two last circumstances, in all the points debated between them and us, is a thing impossible. The Text informs us, that these tares were sown, *cum dormirent homines*, when all

all the servants were asleep; and would you have them give accompt of time and place, in matters which were done when they were asleep? Such an accompt indeed they might have given, as did the Souldiers in the Gospel of our Saviours body, who gave it out, and stood to it, like brave men of arms, that his Disciples came by night, and stole it whilst they were asleep. A very likely tale I promise you; for if they were asleep, as they said they were, how could they tell, that either any body came to steal him, or that the Lords Disciples were the men that did it? *Adeo mendaciorum natura est, ut coherere non possunt*, said *Lactantius* truly.

Besides, those errors which we note in the Church of Rome, as they came in privily, so they grew up insensibly. And first of all they came in privily, there being not only many errors, but even damnable heresies, which came in privily and by stealth, as St. Peter tells us. *There shall arise (saith he) false Teachers in those dayes, that privily shall bring in damnable Heresies, sectas perditionis*, as the *Latine* reads it. The Devil in this point is like the *Peacock*; as he is *Angelus in penna*, and can transform himself into an Angel of light, when he thinks it necessary: so is he *pede latro* too, a creature of a silent and a theevish gate, when he sees occasion. It is no easie tracing of him in his private paths. Secondly, those errors as they came in privily, so they grew insensibly, like to the finger of a Diall, which we finde varied from the place where before it was, and yet we do not see it vary; for so do private mens opinions, if they be but probable, gain by degrees we know not how, on the

affection and good liking of particular persons, and after on the approbation of the Church it self, till in the end of *Paradoxes*, they became to be counted *School-points*, then taken, or mistaken rather, for the traditions of the Church; and finally received as Articles of the Christian faith. The holy Ghost hath said of Christ, that he is a Rock, *Petra autem erat Christus*, in St. Pauls Epistles; and Christ hath told us of the Confession of his faith, that it is a Rock, *super hanc petram*, in St. Matthews Gospel. Now one of those four things which seemed so wonderful and unsearchable in the eyes of *Solomon*, is *via serpentis super petram*, that of a Serpent on a Rock; or, if you like the Application, that of the Devil, in subverting the faith of Christ: nor is it thus only in the points of faith, but in that of Ceremonies, which by degrees, insensibly, and without observation, have very much declined and varied in the Church of *Rome* from what they were in their original institution, there being many things ordained of a good intent, as one amongst themselves complaineth, *quæ nunc videmus partim in abusum, partim in superstitionem verti*, which are now changed into abuse, and altered into superstition.

But yet the *Cardinal* stayes not here, we must enquire, *quis eam oppugnaverit*, what men opposed these new opinions, and made head against them at their first appearance, or else all is lost. A *Quere* not more capable of resolution than the others were; for if the Authors were not known, the opinions private, and that there is no *Constat* of the time or place, when, and wherein the seeds were sown,

lowen, then certainly, to look for an opponent, were an excellent folly. And it is plain, that in the *sevit*, no man saw them, they were all asleep; in the *creviffet* no man knew them, they looked so like unto the Wheat; but when they came to fructifie, to *feciffent fructum*, and that the fruits did yield the least suspicion to the vigilant servants of an ensuing mischief to the Church of God, then did God stir up some to take notice of them, and to give warning to the rest of the common danger: if not, tell me what *Caveats* had been entred in the Churches name, by *Gregory* the Great, against the Doctrine of the *Popes* supremacy; by *Berengarius*, against that of the carnall presence; by *Charles* the Great, and all his *Clergy* in the *Synod* of *Frankford*, against the worshipping of Images; by *Huldrich B. of Aufburg*, in defence of the married *Clergy*; by the *Waldenses*, *Pauperes de Lugduno*, *Clemanges*, *Petrus de Alliaco*, *Wiclif*, *Hus*, and others, (though men that had, I grant their own personal errors) against the severall corruptions of the Church of *Rome*, both in faith & manners? Nay, if we thought that that would please him, we could tell the *Cardinall*, out of *Rainerius*, one of the *Popes* Inquisitors, that there have never wanted some since the time of *Constantine* that have opposed the errors of the Church of *Rome*; the names of whom who list to see, may finde them in *Catalogus testium veritatis*, with their times and qualities: so that the *Cardinall* might well have spared this bold expression, *non solum pastores sed et Deum valde dormivisse*, that God, not men alone, had been fast asleep, had he not in so many ages stirred up one or other to make resistance:

to those errors which were sown by Satan. A speech, which in another man might be called a Blasphemy; but coming from the mouth of so grave a Father, may passe among the Oracles of the *Roman Conclave*.

But since those circumstances of time, place and person, are pressed so frequently by the adversary, and that the *Cardinall* insists so much upon it, *quod nullum horum in nobis possunt ostendere*, that we can finde none of them in the Church of *Rome*: we must answer further, that as the satisfaction of these Queres is not possible, so it is not necessary. Shall not my Doctor think me sick, although he finde a general decay over all my body, not one sound part from head to foot, unless I can inform him punctually, both when, and where, and in whose company I sickoned? or should we conceive him a sory *Architect*, that being called to view an old ruinous Building, would not believe it wanted any thing, or was out of order, unless I could acquaint him where it first took wet, and in what part it first decayed, and who then dwelt in it? Do not corruptions creep into the strictest Governments, *labente paulatim disciplina*, the rigour and severity of Discipline, day by day declining? And should we not repute him a most excellent Statesman, that would think nothing fit for a Reformation, unless some wiser then himself could tell him, when and by whom, and in whose Government the abuse crept in? But to restrain our selves to matters that concern Religion, *Iosephus* tells us of the *Pharisees*, what innovations they had made in the *Jewish Church*, and that they published many things as the traditions of the Fathers,

Antiqu.

L. 13. c. 18.

thers, ἀπερ ἐν ἀναγίνεσθαι ἐν τοῖς Μυσταῖς νόμοις, which were not to be found in the Books of *Moses*. Our Saviour also tells us of them, that they had made the Word of God of none effect by their traditions. But for the time when they began, and from what Author they descended, *Josephus* could not tell us, and our Saviour did not, which shewes our Saviour did not think it necessary, nor *Josephus* possible. Our Saviour looked not on the root, but upon the fruit, and by the fruit gave judgement of the Tree it self, there being no Doctrine of what sort soever, but it beares some fruit, by which it may be known whether true or false: my next particular, and next in order to be handled.

Nemo non in vitia pronus est. There are few men but are addicted to some vice, either by the corruption of their nature, or the iniquity of their education. We are all sinners from the womb, but are then most sinful, when we are seasoned with ill Principles; and that the poyson of our education is super-added to the venom of our dispositions. And this is that which *Tully* charged upon Mr. *Anthony*, that he had took great pains; and studied most extreamly hard to be lewd and vitious, *ac si putaret se natura tam improbum non potuisse evadere, nisi accessisset etiam disciplina.* But on the other side, the benefit of a vertuous institution is so great and excellent, that it correcteth in us our most prevalent frailties, and rectifieth the obliquities of our affections, which made the wise man give this testimony of, and to *Philosophy*, that by his knowledge in the same he could live uprightly, and exercise those vertuous actions of his own accord, ἡ τίς διὰ τὸν ἀπὸ τῶν νόμων φόβον ποιεῖται, which

which others did upon compulsion, and for fear of law. How much more operation think we have those Doctrines on us, which come apparalled in the habit of Religion, and the Cloak of piety? on a conformity to the which we are perswaded, that all our comforts do depend for the present life, and all our hopes for that to come. Assuredly these precepts and instructions which we take from them, whose words and dictates we imbrace as celestial Oracles, are of power incredible, either to make us fit for mischief, or to inable and prepare us for the works of goodness: so that in case there were no other way to know what leaders we have followed, and what instructions have been given us, the fruits of our affections would at full declare it.

The reason is, because of that dependence which the affections have on the understanding, that which the understanding apprehends as true, being recommended to the will as good, and forthwith by the will desired and followed: so that as often as the understanding is deceived in its proper object, and entertaineth falshood instead of truth, so often is the will misguided, in courting those things which indeed are wicked, but yet are clothed in the habit of dissembled vertue: upon this ground St. Paul hath told us of the Gentiles, that having their understanding darkned through the ignorance which was in them, *they gave themselves over unto lasciviousness, to work all manner of uncleanness with greediness.* If so, if that so sad effects did follow upon the darkness of the understanding, no question but the misperswasion wherewith sometimes it is effected, produce more wretched consequents in our outward actions; for if
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Eph. 4. 19.

the understanding be depraved with false opinions, the will most commonly is led aside by vain affections; the errors of the same being farre more dangerous, because more active. Now there is nothing entertained in the understanding which is not recommended to it by the outward senses, *Nil est in intellectu quod non prius fuit in sensibus*, say the old *Philosophers*. And of all outward senses, there is none more serviceable to the understanding then the sense of hearing; for *Fides ex auditu*, *Faith is by hearing*, saith the Apostle. By meanes whereof it comes to passe, that as we preach, even so the people do believe; and as they do believe, even so they practise. Take we heed therefore what we preach, and that we sowe not tares among simple men, who cannot know them from the Wheat.

Now of the tares I told you in my last Discourse from *Galen*, *Plinie*, *Theophrastus*, and many of the best of our modern *Herbalists*, that they affect the sight with dimness, and the head with giddiness, and the whole body with Diseases: And so it is also with the false opinions, those dangerous and erroneous Tenets intended in the present Parable; for in our eyes, (conceive we of our understanding) they do occasion such a dimness, that either we cannot see the way that leads to happiness, or seeing, see the same, but will not perceive it. And in our heads it doth produce so great a giddiness, that we are constant unto nothing, halting, as once the *Israelites*, between two opinions, divided betwixt God and Mammon, in great distraction with our selves, whether we shall adhere to Christ, or follow Antichrist;

continue in old *England*, or hoyst sail for *New*. And for the sores upon the body, the blemishes of our behaviour, the stains and scandalls of our conversation, by which we grieve the Spirit, and disgrace Religion, what are they but the frequent, though most lewd effects of a perverted understanding, and a poysoned will?

The Heresies of the *Gnosticks* and the *Carpocratians*, what vile and wretched things they were! A man might easily conjecture what fine points they held, by the condition of their lives, which were so filthy and obscene, that for their sakes the name of Christian first grew odious to the sober Gentile. *Vide Christianos quid agunt*, In illis patitur lex Christiana maledictum, as devout *Salvian* oft complained. The errors of the Church of *Rome* in point of judgement have they not bred as grievous errors in the points of practice? Whence else proceeds it that the Priests are debarred from Marriage, and permitted Concubines; that open Stewes are suffered and allowed of, so they pay rent unto the *Pope*, and supply his Coffers; that Princes may have dispensation to forswear themselves, and break those Covenants which they have solemnly contracted with their confederates; that subjects may take arms against, and depose their Princes, if the *Pope* do but say the word, and free them from the Oath of their Allegiance? And on the other side, when we behold men factiously bent to oppose the Church, seditiously inclined to disturb the State, disloyally resolved to resist their Sovereign, rebelliously disposed to excite the people; when men refuse to pay the King his lawful tributes, and yet consume them on their lusts; when they let loose

loose such rogues as *Barrabas*, that they may crucifie their Lord and Master; may we not certainly affirm, that they have hearkened to the Doctrines of *Knox* and *Cartwright*, and their successors in the cause? Such as the Doctrines are which the eare takes in, such also are the lives which are framed thereafter. *Cavete itaque quid auditis*, take you heed therefore what ye hear, lest whilest you lend an eare to those false Apostles, you partake with them of their sins.

And certainly there is good reason why we should take heed. The Devil never was more busied in sowing of his tares, then now; nor ever had he better opportunity to effect his purpose. So dull and sleepy are men grown *circa custodiam propriae personae suae*, in reference to themselves and their private safety, that they are angry with the *Prelates* for being so vigilant and careful *circa custodiam gregis sui*, and having more care of them then they have themselves: so that if Satan be but diligent, as no doubt he is, and send his instruments abroad, as no doubt he doth, he may disperse his tares securely, and bring them to *fecissent fructum*, ere they be discovered. And how comes this to passe, but for want of heed, for want of taking heed what it is we hear, and unto whom it is we hearken, False? factious and schismatical Doctrines are the seeds of Satan; and many instruments he hath, both in the Pulpit and the Parlor, to disperse those seeds: some speaking evil of Authority, and despising Dignities; others perverting of the people, and forbidding to pay tribute unto *Cesar*: some taking up provision of the choicest wits, and persons of most power and quality for the

Church of *Rome*; and others leading out whole Families to seek the Gospel in the Desert. He that doth look for better fruit from such dangerous Doctrines, then discontent and murmuring against their Rulers, associations and conspiracies against lawful Government, and finally, a flat Apostasie from the sincerity of that Religion which is here profest, may as well look for Grapes from Thorns, or Figs from thistles. *A good Tree bringeth forth good fruit*; but for these evil Trees which bear evil fruit, what are they profitable for but for the fire? that as they are the cause of combustions here, they may adde fuel to the fire hereafter.

Thus have I brought you at the length to that which did occasion the discovery of the Devills practise. The sowing of these Tares, the *Sevit* we had seen before: We have now took a brief view of them in *crevisset herba*, and brought them to *fecissent fructum*. There remains nothing further but *apparuerunt*, that they appeared, and how they were discovered; but that must be the work of another day.



SERMON IV.

At WHITE-HALL Jan. 27. 1638.

MATTH. 13. v. 26.

Tunc apparuerunt & Tizania.

Then appeared the tares also.



Atet anguis in herba: The Snake or Serpent doth delight to hide himself under the covert of the grasse, so that we hardly can discern them till we tread upon them; and treading on them unawares, when we think not of it, are in danger to be bitten by them when we cannot help it. *Et sic palleat, ut nudis qui pressit calcibus anguem:* so is it also in the Text. Here is a Serpent in the grasse, *anguis in herba*, in the tares, when they first peeped out, and *anguis in crevisset*, when the blade grew up. Yet all this while the enemy was either in his *latitat*, and so was not seen; or else disguised and veiled with an *alias dictus*, and so passed unknown. And had he not been found in *fecissent fructum*, when the fruit was ripe, and men were able to discern him, we might have bin worse bitten,

bitten, and more shrewly punished then were the *Israelites* in the Desert by the fiery Serpents. But God was pleased to deal more mercifully with his Church then so. And though it seemed good unto him for some certain space to let the enemy rejoyce, and admire himself in the success of his designs, yet it held not long; for when his hopes were highest, and his tares well grown, so that they seemed to have preeminence of the wheat it self, then did the Heavenly Husbandman awake his servants, and let them look upon the tares in *fecissent fructum*, when they appeared to be what indeed they were, *infelix solium*, *frugum pestis*, and whatsoever other name the Poets and Philosophers have bestowed upon them. But when the blade sprung up, and had brought forth fruit, *tunc apparuerunt & zizania*, then appeared the tares also.

The words you see are very few, and so the parts not like to be very many. We will observe only these two particulars. 1. That the tares appeared at last, *apparuerunt & zizania*; when, or how they were discovered, and that we finde in the word *tunc*, then when the blade had brought forth fruit. Of these in order, begining what the *Quod sit* first, and so proceeding to the *Quando*.

Veritas non quarit angulos, Truth seeks no corners, saith the Proverb: And therefore Christ our Saviour hath compared it unto a Candle set upon an hill, which shewes it self unto the eye of each beholder. We may affirm thereof, as doth St. *Ambrose* of the Sun, *deficere videtur, sed non deficit*; the light thereof cannot be possibly extinguished, although sometimes darkened: Opprest sometimes it is, as it hath
been

been formerly, by errors, Heresies, and false opinions; suppress it cannot be for ever. For *magna veritas*, great is the truth, and it prevaieth at the last, however for a while obscured by mens subtile practises. That Heresies shall arise St. Paul hath told us, and he hath brought it in with an *oportet, oportet esse hereses*, in the Epistle. And that there must be scandalls Christ himself hath told us, and he hath told it too with a *necesse est ut scandala veniant*, in the holy Gospel. The reasons both of the *oportet* and *necesse*, we shall see hereafter, when we shall come to scan those motives which might induce the Lord to permit these tares; *Sinite utraque crescere, usque ad messem*, v. 30. Mean while it doth concern us to take special notice, that as it pleased the Lord to give way to error, and suffer sometimes heresies of an higher nature; and sometimes false opinions of an inferior quality to take fast footing in his Church; yet he did never suffer them to destroy his harvest, but brought them at the last to *apparuerant*. The comfortable beams of truth dispersed and scoured away those Clouds of error wherewith the Church before was darkened, and by the light thereof the foulness and deformity of falshood was made more notorious: so that from hence two special Queres may be raised, first, why these tares or errors were so long concealed; and secondly, how they were at last revealed.

And first they were concealed as it were of purpose to let the Church take notice of her own condition, how careless and how blinde she is in the things of God, did not the eye of God watch over her, and direct her goings. Her carelessness we had before

before in *dormirent homines*, when as we found her sleeping, and regardless of the common enemy; that time the tares were in their *Sevit*, and no man would hold up his head to look unto the publick safety. Her blindness we may note in this, that being left unto her self, she could not see them in *creviffet*, when they put forth the leaf, and the blade sprung up, and that they did begin to spread abroad, and juttle with the truth for the preeminence. If either no false Doctrines had been sown at all, or had they all been noted at the first peeping forth, the Church might possibly impute it to her own great watchfulness, pleaded some special priviledge of infallibility, and so in time have fallen into presumption. God therefore left her to her self, that falling into sin and error, and suffering both to grow upon her by her own remisseness, she might ascribe her safety unto God alone, whose eyes do neither sleep nor slumber. The Church is then in most security when God watcheth over her; when he that keepeth *Israel* hath his eye upon her; Gods eye, he being *oculus infinitus*, as the learned Gentile, and *totus oculus*, as the learned Father, is her best defence. Which if it be averted from her, she walketh forthwith in darkness and the shadow of death, subject to every rising error, obnoxious to the practises of her subtile enemies. And in this state she stands, in this wretched state, till he be pleased to shine upon her, and blesse her with the light of his holy countenance, the beames whereof discover every crooked way, and bring them to *apparuerunt*, to the publick view.

And to *apparuerunt* all must come, every false Doctrine whatsoever, there's no doubt of that; for

Idem

Idem est non esse & non apparere. No Tenet is erroneous in respect of us, till it appear to us to be so; and till it doth appear to be so, we may mistake it for a truth, imbrace it for a tendry of the Catholick Church, endeavour to promote it with our best affections, and yet conceive our selves to be excusable, in that it is *amoris error*, not *erroris amor*. In this regard our Fathers might be safe in the Church of Rome, and may be now triumphant in the Church of Heaven, though they believed those Doctrines which were therein taught, or possibly maintained them with their best affections. The errors of that Church were not then discovered, nor brought to their *apparuerunt*; and being taken or mistaken for sound Orthodox Tenets, were by them followed and defended in their several stations. So that we may affirm of them as once St. Peter of the Jewes, *novimus quia per ignorantiam fecerint*, we know that through ignorance they did it: or if we know it not so clearly as St. Peter did, yet we may charitably hope that it was no otherwise, in those particular points and passages wherein we know not any thing unto the contrary. He that makes any doubt of this, what faith soever he pretends to, shewes but little charity, and makes no difference between an accidentall and a wilful blindness. There are some errors in the Church, like some Diseases in the body; when they are easie to be cured, they are hard to be known; & when they are easie to be known, they are hard to be cured; but every error & disease is of that condition that it must first be known, & the true quality thereof discovered, or else it is impossible to prescribe a remedy.

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But so it is not now with us, nor any of our Masters in the Church of *Rome*, as it was anciently with our fore-fathers in and of that Church. Those errors which in former times were accounted truths, or not accounted of as errors, are now in the *apparuerunt*, we see them plainly as they are; and by comparing them with Scripture, the true rule of faith, are able to demonstrate the obliquity of those opinions and false Doctrines which they have thrust upon the Church in these latter ages. And we may say of them in *Tertullians* Language, *Ipsa Doctrina eorum cum Apostolica comparata, ex diversitate & contrarietate sua, pronuntiabit neque Apostoli alicujus esse, neque Apostolici.* The difference which appears between the Doctrines of the Church of *Rome*, delivered in the new Creed of Pope *Pius quartus*, and those which were delivered once unto the Saints in the old Creed of the Apostles, shewes plainly that they neither came from the Apostles, nor any Apostolical Spirit: so that in case we shut our eyes against the sacred beames of truth which now shine upon us; or if they so long after the *apparuerunt* will not see those tares which are discovered to their hands, both we and they are all ἀναπολόγητοι, utterly incapable of excuse in the sight of God. If any man will be so obstinately wedded to his own opinion, as to take up his Lodging in a Pest-house, after he hath been made acquainted with the present danger, however we in charity may say, Lord have mercy upon him; yet he hath reason to believe, that God in justice will inflict that judgement on him which usually doth befall those men which do wilfully and perversly tempt the Lord their God.

Nor

Nor was it only necessary in regard of us, of private and particular men, that the tares should come to their *Epiphanie*, their *apparuerunt*; God did it most especially for his Churches sake, whom he had promised to conduct in the wayes of truth, and to be with her alwayes to the end of the world. The tare is in it self, as the Poet calls it, *infelix lolium*, a wretched and unlucky weed, and *frugum pestis*, the bane and plague of other grains, as the learned *Herbalist*. And of the mischief which it brings to Gods holy Husbandry, either by eating up the wheat, the Lords own good seed, or over-running all the field in the which it growes, I have at large discoursed already. Suffice it that the Devil sowed them with a devillish purpose, *ἵνα σπερῇ λυμάνηται τὸ γεωργεῖν*, that so he might destroy the labour of the Heavenly Husbandman. And doubt we not but that he had in fine effected his malicious ends, had not God brought them in due time to *apparuerunt*; had he not made a plain discovery of their noxious nature, and called upon his servants to take notice of them. We may conceive what reputation they had gained by a longer sufferance, how ill it would have gone with the Church of God in the attempt of reformation, in that being so long since detected, and brought to their *apparuerunt*, so many in the world are not yet perswaded that there was any thing in point of Doctrine fit to be reformed. It is with errors now, as with temples anciently; the more antiquity they have the greater sanctity, *Tantumque sanctitatis tribuerunt quantum vetustatis*, as *Minutius Felix*. God therefore took his time to detect these errors, and to give notice to the world, that

they were but tares, before they could prescribe to truth, or challenge such an interest in antiquity, as was not possible to be disproved.

And this the Lord did partly for his own sake too, that so he might acquit himself of those gracious promises which he had made unto his Churches, and by that meanes became her debtor. He promised to be with her alwayes, and therefore could not possibly forsake her in her greatest need: He promised to conduct her in the wayes of truth; and therefore could not leave her as a prey to error. He promised that the gates of Hell should not prevail against her, and therefore could not give her over to the snares of Satan. God never doth forsake his Church; though he sometimes leaves her to her self for her further trial; nor turn away his face, though he look aside, for her correction and chastisement; for should he utterly desert it, and leave it as a prey unto sin and error, the Church indeed were in a very sorry taking; but in the mean time, where were all Gods promises? Might not the enemy rejoyce, and advance his head, and say that either God did not see his practises, or was not able to prevent them? that he was only rich in promises, *promissis dives*, but when it came to the performance, then *Quid dignum tanto?* And might not his most trusty servants have complained with *David*, *Ut quid Deus repulisti in finem. O God wherefore art thou absent from us so long? we see not our tokens, there is not one Prophet more, no not one is there among us that understandeth any more.* This the Lord heard, but would not suffer. And therefore when he had made trial of his Church, and let her see her own infirmities, he brought

brought those errors and false Doctrines which did seem to threaten it, to their *apparuerunt*, to the open light. And of false Doctrines, many are of that condition, that being once discovered, they are soon confuted, *majorque aliquanto labor est invenire quàm vincere*, How this was done, and when, we must next consider, which for the time thereof was *tunc*, and for the manner of it, in *fecissent fructum*; my next particular, and next in order to be handled.

Rectum est sui index & obliqui. There is no better way to discern any thing thats crooked then by laying it to a right line; or to discover errors and erroneous Tenets, then to compare them with the truth. Truth doth not only justifie it self, but by the light thereof we are made more able then before to judge of falshood. And howsoever many false opinions have passed, and still may passe for currant, in the conceit of those which have took them up; yet by comparing them with Scripture, which is truth it self, or with the Catholique rendries of Gods ho'y Church, the best Expositor of Scripture, their folly and their falshood will at once appear. Thus was it with the tares in the present Parable; They seemed so lovely to the eye in the blade or stalk, that few were able to discern them. Most took them to be Wheat of the Lords own sowing, a very excellent piece of Wheat, and such as might have recompenced the labour of the heavenly Husbandman; but when they came unto *fecissent fructum*, when both the Wheat and tares came to bring forth fruit, and that the fruits of each were balanced in the scale of the holy Sanctuary, then was it no great difficulty to determine of them, to say that this was

Wheat, and that these were tares; that this was truth, and that was error; that this was seed of Gods own sowing, the *bonum semen* mentioned in the 24. and for the others, *unde hac?* they could proceed from none but *ab inimico*. So true is that which Christ our Saviour tells us in another case, *igitur ex fructibus eorum cognoscetis eos*, by their fruits you shall know them. As for example;

The Doctrine of the Popes supremacy, as it is represented to us in the fairest colours, how specious seemes it to the eye, how necessary for the preservation of peace and unity in the Church of God? how excellent a piece of Wheat would a man suppose it at first looking on? Nature pleads for it, in regard that all living Creatures, as Bees and Birds, and Sheep and all other Cattel love to have some chief, by which the rest may be directed. *Rex unus apibus, dux unus gregibus, & in armentis rector unus*, as St. Cyprian hath it. St. Hierome adds, *& grues unum sequuntur literato ordine*, that the Cranes also have some Prince whom they love to follow. The Politicks stand up in defence of Monarchy, as the most excellent form of Government, *τίτων δὲ βελτίστη μὲν ἡ μοναρχία*, saith our Master Aristotle. And that they may not stand alone against those popular Estates which the world then cherished, they bring the Poets in for seconds; for whom, & in the name of all the rest it is said by Homer, *Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κόιστος ἕσω*, that there is never any unity without one supreme. The Theologues or Divines have affirmed as much, in that the monarchie of all forms of government comes neereſt to the Government of Almighty God, who as he hath alone created

Cyprian.

Ethicorum
l. 8. c. 10.

ated all things by his Almighty hand, so he alone doth govern all things by his mighty power. *Multoq; facilius ab uno regi potest quod est ab uno constitutum,* *Lactant.* said *Lactantius* truly; which being so, as so it is, and that the Church is the most glorious State of all bodies aggregate, good reason that it should be ordered according to the most complete and best kind of Government, and be obedient to the voyce of one supreme Judge.

This being taken *pro confesso*, what can follow next, but that this supreme Government ought to have been in some one or other of the Lords Apostles? And of that glorious company who so proper for it as divine St. Peter? whom the *Evangelists* alwayes make the Marshall in one constant place, and that is *primus Simon Petrus*, to whom our Saviour said, *Tibi dabo claves, super hanc petram, pasce oves;* and whatsoever else might seem to intimate that he designed him for a Chief over all the rest. Now being that these priviledges and prerogatives were not conferred on *Peters* person, but upon him and his Successors, as 'tis said they were; where should we look to finde them but in *Peters See*, the Renowned City of *Rome*, the Imperial Seat, the Queen and Lady of all Nations? Good reason that the Bishops of that most famous Church, whose faith was spoken of through all the world, *Et qua dominari in cetera possit*, and had sufficient power to command the rest, should sit chief amongst them, chief President in all general Councils, chief Justice in all publick controversies, yea, and Lord Treasurer too to dispense all indulgences, and other graces of the Church. Nay, the commodities which the Christian World.

world enjoys by the sole benefit of the *Popes* Supremacie, are said to be so great and weighty, that they are able to bear down all cavils and objections which are made against it; for what a signal blessing is it to have one common Father over all the Church, to whom as to a Catholick Moderator, and indifferent Umpire, all Christian Kings and Princes may refer their quarrels; one supreme head, to whom as to a visible and infallible Judge, the Prelates of the Church, and other learned men may refer their controversies: unity must begin from one; and who more fit to be this one, then he that can derive unto himself so faire a title?

And a faire title tis indeed, and hath been so well pleaded by the Advocates of the Court of *Rome*, that for long time together there was no suspicion that it would ever come in question whether true or false. So fair a field could bring forth nothing but the purest Wheat, the bread of life, even manchet for the Lords own Table. He that had thought or given it out that there was any tare amongst it, much lesse, tares all over, might possibly have had some hearers, but few believers. The reason was, because that all this while the Doctrine was but in *crevisset herba*, in the blade or stalk; not come unto the height, to *fecissent fructum*. But when it came to that, and that the fruits thereof appeared in their proper likeness, it proved to be so grosse a tare, such an *infelix lolium*, such a *fruzum pestis*, that a more dangerous was never sown by Satan in the Church of God. For then it was discovered plainly, that the Popes in a manner had forsook the claim of being successors to *Peter*, and would be Vicars unto Christ; that

that they had changed *Quodcumque ligaveris in terra*, into *Omnis potestas data est mihi in cælis*; the Priestly and Prophetical power into the Kingly; and built their rise not on the priviledges which Christ gave to *Peter*, but upon those which God the Father gave his Christ; and what did follow thereupon, but that his Courtiers honoured him with the title of *Vice-God*, or *Vice-Deus*? as in the Inscription of *Paulo Quarto Vice-Deo*: others with that of *Dominus noster Deus Papa*, our Lord God the Pope: some giving him authority to make vertue vice, and vice vertue, as did *Card. Bellarmine*; others, to make a new De R. P. l. 4. Creed, and coin new Articles of Faith, as did *Thomas* c. 5. *Aquinas*: and finally some of them having gone so farre, as to condemn our Saviour Christ of great indiscretion, *nisi unum post se talem vicarium reliquisset*, had he not left behind him such a Vicar, so absolutely endowed with all manner of power, as did *Peter Berhardus*.

So for the Popes themselves, when they had lay-
ed the foundation of their Grandeur on those words
of Christ, *Omnis potestas data est mihi*, how quickly
did they turn that primacy which before they had in
point of order, into a soveraignty or supremacy in
point of power? with what subtile blasphemy did
they shift the Scriptures, to make them serviceable
to their wicked and ambitious ends? Instead of *Tibi
dabo claves*, one findes out *ecce duos gladios*, behold
here two swords, the one spiritual, the other tempo-
rall. And thereupon Pope *Julius* passing over *Tiber*,
drew out his sword, and threw his keyes into the Ri-
ver; affirming openly, that since *St. Peters* keyes
would not serve his turn, *St. Pauls* Sword should. In-
stead

De Jurisd.
Ecccl. c. 7.

stead of *super petram hanc*, a second brings in *super aspidem & basiliscum* : and that Pope *Alexander* useth, to justifie his treading on the neck of the Emperor *Frederick*. Instead of *Pasce oves meas*, a third hath found out *Surge Petre occide & manduca, Arise Peter, kill and eat* : and this Pope *Paul* the Fifth alledged for an Authority that he might kill, assassinate, and murder disobedient Princes ; and by the same Authority, for ought I can see, he may eat them too. And finally to mend the matter, the Popes Supremacy thus founded and promoted by such wretched shifts, must be reputed as an Article of the Christian Faith ; and that too *primus & principus Romanensium fidei articulus*, the first and principal Article of the Church of *Rome* : certain I am, that so it was defended in the time of Pope *Clement* the Eighth, & hath been since so ranked and marshalled in the new Creed of *Pius Quartus*. Add unto these their practise in the points aforesaid, proclaiming errors to be truth, and publicly condemning truth for errors ; making new Articles of Faith, and misinterpreting the old ; deposing Kings, disposing of their Kingdoms, and bringing them to be at their devotion ; and tell me if the ordinary fruits of the Supremacy do not discover it most manifestly for a dangerous tare.

Next for the single life of Priests, when it first sprung up, how lovely seemed it to the eye ? how few had reason to suspect that it was a tare ? *Paul* seemes to advocate the cause, wishing that all men were as he ; affirming also, that for the present distresse it were good for all men so to be ; that the unmarried cares more for the things belonging to the Lord, how he may please the Lord, then the married

1 Cor. 7. 7.

married doth. The Fathers many of them are exceeding copious, if not hyperbolicall, in commendation of Virginitie; especially after that *Jovinian* seemed to undervalue it, *fideliumque matrimoniorum meritis adæquabat*, and made it of no greater merit then a vertuous Wedlock. Which general Rules of the Apostle became appropriated to the Clergy, first, by conforming thereunto of their own accord, as a matter voluntary: next, by the Authority of the Fathers, who recommended it unto them for a more perfect state of life then that of marriage; but left it howsoever as a matter arbitrary. But after-ages finding out further motives to endure the business, as *viz.* that being freed from domestick cares they might more readily attend Gods service, more constantly pursue their studies, more bountifully cherish and relieve the poor, but specially that they might more chearfully infeoffe the Church with their possessions, it came at last, insensibly and by degrees, to be imposed upon them as a matter necessary. By meanes whereof the single life being generally imbraced by Clergymen in these Western parts, it grew in time to be disputed whether ever it had been otherwise in the Church of God. And in conclusion it was determined, that however in some cases the Clergy were permitted to retain those Wives which they had taken before Orders, yet that the Examples of men married after Orders were exceeding few, if at all any could be found.

Thus was it in the blade or stalk, & no fault found with it. But when it came to bring forth fruit, to *fecissent fructum*, then the case was otherwise; and it appeared, that howsoever continency and virginity

endeare

were the gifts of God, yet the restraint of marriage was a tare of Satans; for what did follow here-upon, but that the Clergy grew infamous by their frequent lusts? *Panormitan* complaining, *plerosque coitu illi cito commaculati*; *Cassander* publicly affirming, *ut vix centesimum invenias*, that hardly one amongst a hundred did contain himself within the limits of his Vow: the *Canonists* withall maintaining, that Clerks were not to be deprived for their incontinency, *cum pauci sine illo vitio inveniantur*, the mischief being grown so universal that it was thought incapable of any remedy. I willingly passe by their unnatural lusts, for which they stand accused in the Poet *Mantuan*; *venerabilis ara cynadis servit*, and that which followeth after; nor will I tell you of the Fish-pond in Pope *Gregories* time, wherein were found the skulls of 6000 Infants, *ex occultis fornicationibus & adulteriis sacerdotum*, conceived to be the tragical effects of their loose affections. And notwithstanding that these things were known, and bitterly complained of by such devout and consciencious men as observed the same, yet to so high an impudencie did they come at last, that *John* the Cardinal of *Cova* preaching at noon against the marriage of Priests, was the night following taken in adultery; and Cardinal *Campegius* in the Diet of *Norimberg* did not shame to say, that it was more lawful for a Priest to have many Concubines, *quam vel uxorem unam ducere*, then one lawful Wife. And why was all this suffered think you? upon grounds of piety? no, but in point of policy, to uphold the Popedom. For when this matter was debated in the Conncel of *Trent*, and that the Prelates there did not seem unwilling

willing to ease the Clergy of that heavy, but more scandalous yoke; the Pope returned his absolute Negative, and was much offended that they had suffered it to come in question. Why so? because that Church-men having Wives and Children, to be as Hostages or pledges for their good behaviour, would become more obnoxious to the secular powers, and more obedient to the pleasure and Command of their natural Princes; *adeoque Pontificem redigere ad solius Romæ Episcopatum*, which would in fine prove prejudicial to the Popes Supremacy, and limit his Authority to the Walls of Rome.

The fruits thus palpably discovering the true condition of the Doctrine, begat withall a shrewd suspicion that possibly the reasons commonly alledged in defence thereof might be weak and wrested. And upon search it did appear that the directions of St. Paul were general, and did no more concern the Clergy than all people else; some of them being only fitted to the present time, and therefore not to make a rule for all future Ages: that though the Fathers magnified and extolled the single life, they imposed it not; or if they did, it was not more upon the Clergy than upon the Laicks: and finally, that Pope *Siricius*, who imposed it first, could find no Text in Scripture whereupon to ground it, and therefore most prophanely wrested and abused that place, *Qui in carne sunt non possunt placere Deo*, to make it serviceable to his wretched ends. And it was also found on further search into antiquity, that this restraint of marriage being proposed unto the Fathers of the Council of Nice, was by *Paphnutius* and

and the sounder part of that great Synod openly rejected; that it was neither new nor strange to marry after holy Orders, *Enpsychius* a Bishop of the *Cappadocians*, whom *Althanasius* highly praiseth, taking a Wife after he was advanced unto a Bishoprick; and of a Bridegroom instantly become a Martyr, *dum adhuc quasi sponsus esse videretur*, saith the *Tripartite History*. The like, as to the point of marrying after holy orders, *Vincentius* tells us of one *Phileus*, an *Egyptian* Prelate. The same may also be made good not only in the Eastern Church, where the Priests are not yet debarred from marriage after Orders taken, as it is noted on the *Glosse* on *Gratian*; but for 1000 years together in these Western parts. So lately it was before the Clergy were generally minded to yield to that slavish tyranny: nor was it manifest on more mature deliberation, that marriage in and of it self did any way disable men from Gods publick service, the studying of the holy Scriptures, or the works of charity; *Greg. Nazianzen* affirming of some friends of his, which lived in Wedlock, *πρὸς τὴν ἰσὺν τῆς ἀρετῆς ἐυδοκίμωνοι*, &c. That they were every way as eminent in all acts of godliness as those that did professe virginity.

Which, with the wretched consequents before remembered, being taken into consideration by our first Reformers; and being it was observed withall that the restraint depended upon positive Lawes, no Divine Commandement; the wisdom of this State thought fit to take away those positive lawes on the which it stood, and leave it arbitrary as at first. And this they were the rather induced to do, by reason that the rigorous necessity of a single life had formerly

merly affrighted many a man of parts and learning from entering into holy Orders, and filled the Church with ignorant and infamous persons. By means of which indulgence granted as before, the gift of continency is become more eminent in them that have it, & without reproch to them that want it. The freedom which the Church hath given in the use of chastity, makes the vertue greater; no vertuous action being commendable if it be not voluntary. And since the granting of this liberty in the point of marriage, how many of each order hath this Church produced, *Bishops, Priests and Deacons*, that have embraced the single life out of choyce, not force: with far more honour to themselves, and greater lustre to the Church, and a more gracious acceptance with Almighty God, then if it were imposed upon them by a positive Law. Of whom we may affirm with safety, as did *Minutius* of some Christians in the primitive times, *perpetua virginitate fruantur potius quàm gloriantur.*

But of this tare enough; what is that comes next? let it be the religious Worship ascribed unto the blessed Virgin, which by a name distinct is in the Schools entituled *hyperdulia*, being a kind of veneration inferior unto that of God, but greater then may be communicated to the other Saints. The Church in the beginning had been exercised with many Heresies touching the incarnation of our Lord and Saviour: The *Valentinians* hold that he took not from her his humane nature, but brought it with him from the Heavens; with whom concurred *Apollinaris*, and the *Secundiani*. *Nestorius* on the other side affirmed, that he who was born of her was the Sonne.

Sonne of *Mary*, but by no meanes the Sonne of God: and therefore he allowed not that she should be called Θεοτόκος, the Mother of God, but only Χριστοτόκος, or the Mother of Christ. *Helvidius* and the *Antidico-Maritan* had a further reach, and envied her the glorious title of the Virgin *Mary*, affirming with like impudence and ignorance, *eam post Christum natum viro suo fuisse commixtam*, that after our Redeemers birth she was known by *Ioseph*. In which respects, both to restore her to her rights, and to depress those Hereticks that had so debased her, the Fathers have conferred upon her many glorious attributes; but yet no more then she deserved. Hence is it that we finde the Titles of Θεοτόκος and ἀειπαρθένος, Mother of God, perpetual Virgin. Hence is it that *St. Cyril*, a most zealous persecutor of the *Nestorian* faction, calls her *pretiosum totius orbis thesaurum*, &c. the most rich Treasure of the World, a Lamp that cannot be put out, the Crown of Chastity, and very Scepter of true Doctrine; *sceptrum recta Doctrina*, and not the Scepter of the Catholick Faith, as our *Rhemists* render it. Which honorarie attributes not being given, (nor possibly appliable) to any of the other Saints in true antiquity, as they proceeded then from a just necessity, so were they afterwards continued without just offence. For who could reasonably conceive but that a greater reverence must be due to her then any other of the Saints, whom God had sanctified and set apart for so great a blessing, as to be the Mother of her Saviour?

Hitherto *omnia bene*, for what hurt in this? what soul so dull in her devotions, so cold in her affections

ons to our Lord and Saviour, as not to magnifie the Womb which bare him, and blesse those papps that gave him suck? Who could suspect that possibly there should be any tare in so fair a Field? who could suppose that any warrantable honor done or tendred unto the Mother of our Lord, (as *Elizabeth* styled her) did not redound unto the Sonne? And certainly, as long as those of *Rome* contained themselves within the limits of the ancient Fathers, and that *O quam te memorem virgo!* their pious flourishes, Rhetorical Apostrophes, and devout Meditations went no higher then a Religious commemoration of her life and piety, they did no more then what had warrant from the Scripture and the Angel *Gabriel*; *Benedicta tu mulieribus* would have born all that: nor had it done much hurt, had they ventured further, even to *nec vox hominem sonat*, and made her somewhat more then mortal, had they tarried there. But when they could not stop in the full careire, and would needs hold it out to the *Dea certè*, as *Mantuan* and *Antonius* in plain termes have done, and to create her Queen of Heaven, and call her by the name of *Regina Cæli*, then drew they very neere to the old Idolaters mentioned in the Prophet *Jeremy*, in case they did not go beyond them.

This that we may the better see, and so discern withall what a tare it proved, let us look next upon the fruits, and we shall finde that there is nothing lesse in this *ὑπερδυλεία*, this Virgin-Worship, it I may so call it, then true Wheat indeed. Let us but look upon the fruits, and we shall see that *Anselm* gives this reason, why Christ when he ascended into Heaven left his Mother here, *Ne curia cælesti veniret.* De Excel. V. c. 10.

niret in dubium, &c. for fear the Court of Heaven might have been distracted, whom they should first go out to meet, their Lord or their Lady, that *Bernardin Senensis*, one of her especial votaries, doth not fear to say, *Mariam plura fecisse Deo quàm fecit Deus toti generi humano*, that she did more to Christ in being his Mother, then Christ hath done to all Mankind in being their Saviour: That *Gabriel Biel*, a School-man of good note and credit, hath shared the Government of the World betwixt God and her, God keeping justice to himself, *misericordia matri virgini concessa*, and left to her the free dispensing of his mercies. That *Petrus Damian* tells us, that when she mediates for any of her Supplicants with our Saviour Christ, *non rogat ut ancilla, sed imperat ut domina*, she begs not of him as an Handmaid, but commands as a Mistress: that *Bonaventure*, in composing of our Ladies *Psalter*, hath applied to her what ever was intended by the Holy Ghost for the advancement of the honour of our Lord and Saviour: and finally, that *Bellarmino* hath made no difference between the veneration due to her, and that which doth of right belong unto Christ as man. Add unto these their usage of the vulgar sort in point of practise, saying so many *Ave Marias* for one single *Pater Noster*, hearing so many Masses of our Lady, and not one of Christs; decking her Images with all cost and cunning that mans wit can reach, when his poor Statues stand neglected, as not worth the looking after. These, and the rest if we should add, what could be imagined but that the Apostles were mistaken when they made the *Creed*; and that it was not *Jesus*, but the Virgin-Mother,

Mother that suffered under *Pontius Pilate*, was crucified, dead and buried for the sin of man?

You see then what most monstrous tares have grown up in the Church of *Rome*, under the new devise of *Hyperdulia*. Let us next see what their *δουλεία* carrieth with it, what a strange multitude of tares that one word doth carry. The *Cardinall* makes this difference between the termes, *hanc sanctis ceteris*, that that belongs indifferently to all the Saints, *illam humanitati Christi & matri ejus*; but this alone to Christs humane nature only, and his blessed Mother. The ground of the distinction, and how they differ from *λατρεία*, or indeed rather how they differ not, we shall not canvass for the present. Suffice it that in this *δουλεία* they comprehend both prayers to Saints, and adoration of their Images. And first for prayers unto the Saints, the Fathers taught, according to the word of God, that the Saints departed pray for us, as fellow-members with them of that mystical body whereof Christ Jesus is the head. Which as it is unquestionably true of the Saints in general, so was it thought by *Maximus Taurinensis*, and that not improbably, that of the Saints none were more constant in it then the holy Martyrs, *qui & supplicia pro nobis pertulere*, who suffered death for our encouragement and confirmation. In this regard the faithful of the primitive times used to repair unto their Tombs, and did there offer up their supplications to the Lord their God; next, ventured to implore the Lord to grant them their desires and prayers, even for the blessed sake of those Saints and Martyrs at whose Tombs they kneeled; and in the end began to implore the Martyrs to recom-

mend their prayers to the Lord Almighty, for their more quick dispatch in the Court of Heaven. By which degrees came in the invocation of the Saints, and therewith that *δουλεία*, that Religious worship of them which the Schools maintain, and is defended for good Doctrine in the Church of *Rome*.

This Doctrine, of what sort it is, whether wheat or tare, must be determined by the fruits: and if we bring it once to *fecissent fructum*, the true condition of this Doctrine will at full appear. For what did follow hereupon, but that the Saints were made our Mediators at the Throne of Grace? every man choosing some or other of those blessed Spirits to be his Advocate and Intercessor with Almighty God; our Saviour Christ meanwhile neglected, or but little thought of. Nay, they went so far at the last, that Christ was fain to mediate with the Saints, as if their passions, and not his, had been the meritorious causes of Redemption: as in that prayer of the Portuice touching *Thomas Becket*, *Christe Jesu per Thoma vulnera qua nos ligant relaxa scelera*. Nor stayed they there, but as they made their prayers unto them, so did they come at last to make their vows, not by but to the Saints departed; and finally, to dedicate unto their proper and immediate service, Temples, and Festivalls, and Altars, and set forms of worship; which being all material parts and circumstances of religious adoration, and so confessed to be even by those of *Rome*, hath so plunged poor ignorant people into grosse and palpable Idolatry; it having been the constant Doctrine of Antiquity, that all religious worship, of what sort soever, is so peculiar unto God, that without manifest Idolatry

lattery it cannot be communicated unto any creature. And howsoever those of wit and learning have found a mentall reservation to deceive themselves, yet that will prove no plaster for the general sore, nor save the common people from the down-right sins. The *Cardinall* indeed thus resolves the case; *Licet dicere, S. Petre miserere mei, &c.* that it is lawful for us men to pray unto *S. Peter* to have mercy upon us, to save us, and set open to us the Gates of Heaven, to grant us health and patience, and what else we want, *modo intelligamus his precibus & meritis*, if so we understand it thus, Do all these things that I request by thy prayers and merits. But this I would fain know of *Bellarmino*, with all his wit, how many of the vulgar sort have ever learnt or practised such a reservation; or if they have, how farre it may extenuate and excuse the sin.

So it is also in the point of Images, first introduced into the Church for Ornament, history and imitation. *Sic & defunctis premium, & posteris dabatur exemplum*, as *Minutius* hath it. Had they stayed there, it had been well, and no fault found with them. They might have used them so *sans question*, and therewithall have given them that respect and reverence which properly belongs to the similitude and representations of celestially things. Posterity had never questioned them or their proceedings in the point, had they gone no further. But when the Schools began to state it, that *idem honor debetur imagini & exemplari*, that the same veneration was to be afforded to the Type and Prototype, then came the Doctrine to the growth, to *fecisset fructum*. When, and by whom, and where it was

first so stated, it is not easie to determine, and indeed not necessary. It is enough that we behold it in the fruits. And what fruits think you could it beare, but most grosse Idolatry, greater then which was never known amongst the Gentiles? witness their praying, not before, but to the Crucifix, and calling on the very Crosse, the wooden and materiall Crosse, both to increase their righteousness, and remit their sins. *Auge piis justitiam, & reis dona veniam*, as the *Portest* had it. Nor could we look for better fruit from so lewd a Tenet, it being defended in the Schools, that the Image of Christ is to be worshipped with *λατρία*, the highest kind of worship in their own opinion, *cum Christus adoretur adoratione latría*, because that kind of Adoration doth properly belong to Christ our Lord. And for the Images of the Saints, they that observe with what laborious Pilgrimages, magnificent processions, solemn offerings; and in a word, with what affections, prayers, and humble bendings of the body, they have been & are worshipped in the Church of *Rome*, might very easily conceive that she was once again relapsed to her ancient Paganisme.

Its true, the better to relieve themselves in this desperate plunge, they have excogitated many fine distinctions, as terminative and objective, *proprie & improprie, per se & per accidens*; which howsoever they may satisfie the more learned sort, are not intelligible to poor simple people. What said I, that perhaps they may give satisfaction to the learned? No such matter verily; for *Bellarmino* himself confesseth, that those who hold that any of the Images of Christ our Saviour are to be honoured with that kind of worship,

ship, which they call λατρεία, are fain to find out many a nice distinction, *quas vix ipsi intelligunt, nedum populus imperitus*, which they themselves, much lesse poor ignorant people, could not understand: which makes me think, that sure the *Cardinall* was infatuated with the spirit of dotage, himself defining positively in the self-same page, *Imagines Christi improprie & per accidens posse honorari cultu latriæ*, that by the help of a distinction, our Saviours Images may be adored with λατρεία. And this I may account for another fruit of this Image-worship, that it drawes down on them that use it that curse recited in the *Psalms*, viz. *That such as worship them are like unto them*. Add unto these the scandall which is hereby given unto *Jewes* and *Turks*, and the great hindrance which it doth occasion unto their conversion, who do abominate nothing more in all Christianity then this profane and impious adoration of Images. In which respect we may affirm that of the present *Romans*, which *St. Paul* tells us of the ancient, *nomen Dei per vos blasphematur inter gentes*, that by their meanes God is blasphemed among the Gentiles.

Infinitum est ire per singula; To run through all particulars in this manner were an infinite business. Suffice it that there is no point in difference between them and us, the falshood and absurdity whereof is not discovered in the fruits, in *fecisset fructum*, however it lay hid in *crevisset herba*. The Doctrine of indulgences and merchantable pardons to be bought for money, what fruit doth it produce but licentious living, when for so small a trifle one might purchase pardon, *non solum pro peccatis, verum etiam pro*
fu-

futuris, not only for sins past, but for those to come. The holding back of Scripture from the common people, and celebrating Gods divine service in an unknown Tongue, what fruits do they afford but ignorance of Gods holy pleasure, and blind obedience to the precepts of sinful men, and coldness in the exercise of devotion; and finally, contempt of Gods word, and whole Commandements? The equalizing of their own Traditions with Gods holy word, according to the Canon of the late *Trent-Council*, what fruits doth it afford but contempt of Scripture? The Doctrine of that Church in the point of merit, what fruits doth it produce but high presumption? or that of transubstantiation, but most grosse Idolatry? or that of half Communion, but most horrible Sacrilege? Such fruits, if all meanes else should fail us, would serve sufficiently to manifest and declare their noxious nature, and thereby make us able to determine of them, though none at all observed them when they were in *semine*, and few were able to distinguish them, when they were in *herba*: *Nam quod latebat in herba manifestatur in spica, & quod celatur in germine aperitur in fructu*, as saith *Paschasius* on the Text.

You see by this that hath been spoken that there are other meanes still left us by Gods infinite mercy, to know Gods Seed from Satans, the good Wheat from tares; besides the observation of time, place and persons, *Ex fructibus eorum cognoscetis eos*, by their fruits ye shall know them, saith our Saviour. And yet the triall of these tares is not made only by the fruits; the fruits first brought them to *apparuerunt*, made them plain and visible, and brought them

them to appear in the open Court. But having entered their appearance, they were to be examined, tried and judged by the word of God. The Lord hath given it for a Rule, *ad legem & testimonium*, that in all doubtful controversies, we should have recourse to the law and testimonies. And Christ our Saviour being asked his judgement touching the business of Divorce, refers himself to the first Institution, saying, *Ab initio non fuit sic*, it was not so in the beginning. So that whoever can demonstrate from the Book of God, that either the Doctrine or the practice of the Church of *Rome* differeth from that which was first preached and published by our blessed Saviour, and the holy Apostles, doth manifestly prove a change therein; nay prove as forcibly that they have departed from the rule of Faith, which was once given to the Saints, as if he could, or did demonstrate all the circumstances, when, and by whom, and in what Country, every particular deviation and corruption did at first creep in. *Quid verba audiam, cum facta videam?* what need we search for circumstances, when we have the substance; or look into the root, when we see the fruit?

But here may those of *Rome* reply and say, Are there no tares at all in your reformation? are all your Geese Swans? and your Grain good Wheat? Did Satan never take you sleeping? Whence is it then we see amongst you such opposition to all publick Orders, such a neglect of fasting, such contempt of holy dayes, though both of Apostolical institution? such practises and attempts against Episcopacy, though ordained by Christ? such quarrelling against those sacred Ceremonies in Gods publick service,

Q

which

which you pretend to be derived from most pure antiquity? Whence is it that we have observed such Covenants and Combinations against lawful Government; such obstinate and strong, if not perverse resistance against just Authority of your supreme Lord, as well in temporal matters as Ecclesiastical; such common stocks and contributions to support your factions, and relieve those that are condemned for their disobedience? Whence is it that there are maintained amongst you such blasphemies, in laying upon God the blame of sin; such Stoicisme in necessitating all mens actions by the fatality of Gods Decrees; such Donatism in appropriating to some few amongst you the names of Saints and true Professors? *Qui alterum inculcat probri, &c.* you that have found so many tares in the Church of Rome, had best be sure that your own floore be very thoroughly purged, and your wheat well winnowed; and that you search not our wounds with too sharp an hand, till you have cleansed and cured your own.

This they object, and what shall we return for answer? We will be more ingenious, then they are to us, and confess the action, and so not put them to the needless trouble of looking after the particulars of time, place and persons. Too true it is, that some amongst us, though not of us, have set on foot those Doctrines, and pursued those practises, which are become a scandal to our Reformation and further will dishonour it, and in time subvert it, if care and order be not taken to prevent the mischief. We see them in their fruits already, and that hath brought them at the last to *apparuerunt*. But what they are, and whose, and what fruits they bear, and what is aimed

at in those innovations which they have thrust upon this Church, and yet cry out of innovations, as if these were none, I cannot shew you for the present. The time is too far spent, and the season past, to venture on a new Discovery; but what is wanting now, shall be made good hereafter at next setting out, when I shall come to the *unde hac zizania*, in the following verse. Have patience but till then, I will pay you all: which that I may the better look for, I shall not tire your patience further at this present time; and therefore here I will conclude.



SERMON V.

At WHITE-HALL Jan. 12. 1639.

MATTH. 13. v. 27.

So the Servants of the Householder came, and said unto him, Sir, didst not thou sowe good Seed in thy Field? from whence then hath it tares?

Cyprian.



Primus felicitatis gradus est non peccare, &c.

The first degree of happiness is not to sin: The second, to be sensible of a fault committed. It had been well done of the servants in the present Parable, to have been careful in their Masters business, and not have given the enemy advantage by their dull security, for the dispersing of his tares. And it was well done, although not so well, that they discerned them in good time, before they had destroyed Gods Harvest, and devoured his Wheat. A fault had been committed by their sloth and drowsiness, that they saw too well; but every man was willing to excuse himself, and cast the blame upon his fellow. *Proprium est humano ingenio omnia sibi remittere, nihil aliis,* said *Velleius* rightly. And tares they saw sprung up which

Vill. Pater-
culque.

which they had not sown; but how they came there, that they could not tell: certain they were, that they had sown good seed in their Masters Field, and that the Field was well manured, and fitted for so great a blessing. To see this Field so dressed and cultivated, overgrown with tares, and to be ignorant withall what malicious hand had plotted and performed so great a mischief, must needs produce both wonder and amazement in their doubtful mindes: therefore as well to satisfie their Master, that they had sown good seed in his blessed Field, according unto his appointment; and to be satisfied themselves, whence those tares should come, they came unto the Housholder, and said unto him, *Domine, nonne seminasti bonum semen?* Sir, Didst not thou sowe good Seed in thy Field? whence then hath it tares?

In our discourse upon this Text, I shall present you with an Explication, and an Application: an Explication for the Text, an Application for the time. In the first general, the Explication, we shall behold the servants of this Parable in their addresse unto their Master, and their conference with him. In the next general, the Application, we shall endeavour a discovery of those tares and errors which have been sown by Satan in this Field of God. And first, we must begin with the Explication, and therein with the matter of address. *Sic accedentes servi patris-familias*, so the servants of the Housholder came, &c.

Frustra queritur quod per viam suam non queritur. Laet. 1.3.c.28.
There is but one way leading to the truth, which they that misse do rather wander then travel, and

shall finde their journey at the last, without end or profit. The servants of the Heavenly Husbandman were at a losse among themselves touching the *unde* of these tares; That there they were, even ripe and ready for the Harvest, that they saw too plainly; but how they came there, who it was that sowed them, was not yet discovered; nor was it probable, that they who had committed so great a villany would confess the action. The taking of their opportunity, *cum dormirent homines*, when as the servants were asleep, did manifestly shew, that by whomever it was done, it was intended for a work of darkness; and therefore very little hope, that they themselves would bring it to the open light. In this uncertainty, there could be found no better way to inform themselves, then to repair unto the Lord, the celestiall Housholder, *whose eyes do neither sleep nor slumber*. Gods eye is alwayes open, though his servants sleep; *Interest tenebris*, saith *Minutius*, no darknesse is so grosse which he cannot penetrate, nor fact so secret and obscure which he discerns not. The Lord is *totus oculus*, & *totum lumen*, as the Father hath it; and therefore cannot be kept ignorant of mens private practises, how close soever they are carried. *Can any man hide himself in secret places, so that I shall not see him*, saith the Lord Almighty?

Psal. 121.

Minut. Felix.

Iereneus.

Jerem.

Besides, there was a ruled case in the point before, it was the Custom of the Jewish Church, in all doubtful cases, as long as they continued in Gods grace and favour, to ask for counsel of the Lord. No resolution so perspicuous, as that which came from God in his holy Tabernacle, or was delivered by his Seers. Our Saviour Christ, as he is *Deus de Deo*, God of God; so

so he is also *lumen de lumine*, light of light. His providence as watchful, and his eye as piercing as that of his Almighty Father. No better resolution of a doubtful case, then that which might be had from him, *Domine quò eamus?* Lord, saith St. Peter, *whither shall we go? thou hast the words of everlasting life.* c. 6. 68. Himself, our blessed Saviour, gives them more encouragement to have recourse to him in their doubts and difficulties. *Ego sum via, veritas & vita*, I am the way, the truth, and the life, John 14. The servants of my Text need not make a question, either of finding out the truth, which they were in search of, or gaining life eternal, which they sought by truth: when he which was the Journies end, was the way also. And therefore in my minde St. Bernard descants very pretily on that Text of Scripture; *Eamus ergo post Christum, quia est veritas, per Christum, quia est via, ad Christum, quia est vita.* Let us walk after Christ, because he is the truth; by Christ, because he is the way; to Christ, because he is life. St. Austin also gives us a good hint for our direction in this journey, both for truth and life; *Non est quò eamus nisi ad te, non est quò eamus nisi per te; Whither O Lord shall we repair but to thee? and which way shall we come unto thee, if we come not by thee?* The Servants here were well acquainted with this way, they knew none better, that howsoever God inhabits in *luce inaccessibili*, in light inaccessible, yet he was easie of access unto them that fear him; and therefore *accedentes*, they came unto him.

Accedentes autem servi, So the Servants came. The servants in the plural number, they came not one by one to make their own excuse apart, they came

Tull. pro Mar-
cello.

v. 28.

In vita
Agricola.

came all together. They had been faulty all alike, and therefore if a check were feared, good reason they should be all partakers of it. The *Heathen Orator* thought it an equitable point, *ut qui in eadem causa fuerunt, in eadem item essent fortuna*, that they who had been interessed in the self-same business, should beare their equal shares in the self-same fortune; but this was not the business that they were in quest of. Their errand was, not only to be satisfied upon the *unde hac zizania*, whence the tares should come; but to enquire their Masters pleasure, what he thought fitting to be done on the discovery, *visimus & colligimus ea*: as it follows after: this was indeed a weighty business, such as required a generall unanimity, and a joynt assistance. The reformation of the Church is no easie work, nor to be undertaken by a single man. It is a business that requires much help, and many hands, and all those hands to work together to one end, God blessing their endeavours by his Grace and Spirit. *Tacitus* tells us of the *Britains*, that though a very valiant Nation, yet they were very easily made a thrall to *Rome*, *quod in commune non consulbant*, because they never held together, never communicating for the common safety either their counsels or their purses. I hope we never shall again commit that error, though there be dangerous Symptoms of it, the servants of my Text may instruct us better: who howsoever they had done amisse by their former drownsiness, in giving Satan opportunity to sowe his tares, yet now they are resolved to combine together, for the preventing of all further mischief. *Accedentes autem servi*; so the servants came.

Well,

Well, they are come, and well come, what comes after next? *Dixerunt ei*, they say unto him, it seemes they stood not mute nor fearful, .

---- *Alter in alterius jactantes lumina vultus*, Ovid.
 looking on one another who should first begin. They saw the Church in no small danger of approaching ruine, by the quick spreading of those tares; and consequently; thought it fit to know truly how the matter stood: not that he needed to be told, but that he looked that they should tell him. The Lord knowes our necessities before we ask, yet he expects that we should call upon him in our fervent prayers. He knowes more of our sins and frailties then we do our selves, and yet he hath enjoyned us to confession. And this he doth, to keep on foot an intercourse between Heaven and Earth, to rouse our spirits, and inflame our zeal, and quicken our devotions. *Dixerunt ei*, they said unto him, and that too in the plural number; What, spake they all together, as they came together? I believe not so: God is the God of order, not of confusion. They therefore which repair unto him, must come unto him in an orderly and decent way: so that it is most likely that they had some Speaker, who had in charge the representing of the common businesse; or that they spake by turns, as occasion served. And yet they are all joyned in *dixerunt* here, to shew that howsoever they had many tongues, they had all one voyce; or that whoever spake, spake the mindes of all. Such unity of hearts and tongues is to God most grateful, being the best expression of the unity of the Spirit in the bond of peace.

We must not rest upon the *quod sit*, that they
 R came

came and said, we must examine next what it was they said. They craved access upon no other ground and motive, but to come to conference. That was the thing most aimed at in the *accedentes*, in their coming to him. Now in the Proeme to this conference, they propose two questions: first, *Domine, nonne seminasti bonum semen?* Sir, didst not thou sowe good Seed in thy Field? next, *unde hac zizania?* whence then hath it tares? In one of these there was no satisfaction needful; for none knew better then themselves, that God had sowed it with his choysest Seed, so picked and cleansed, and fit for his sacred Field, that there was neither weed nor tare amongst it. Themselves had laboured and manured it, and sowed and harrowed it, according to the rules of that holy Husbandry. In which respect, St. Paul not only calls them Labourers, but *συνεργοι*, and fellow-Labourers with God. God looking on, blessing the piety of their endeavours, and giving his increase unto it. Its true indeed, St. Hierome makes the servants here to be the Angels; *Servos Dei non alios accipias quàm Angelos*. So doth Theophylact, and others of the Fathers also; but this can no way stand with our Saviours Comment, who in his Comment on this Parable hath made the reaping of the Corn, not the sowing of it, for the work of Angels. This question therefore being asked by those that knew how to answer it, may passe amongst those *data*, matters of concession, which are required in many Sciences. Questions or Interrogatories in the Book of God are oftentimes equivalent to affirmations, not proposed as doubts.

In Matth. 13.

But

But for the other question, *unde hac Zizania*, that was indeed a true *quæsitum*, a doubt considerately proposed, in hope of satisfaction or solution. And in this question there are two things to be considered, the substance of it, and the circumstances. The substance or the matter of it doth concern the tares, what kind of grain they were, who sowed them, and from whence they came. These have been touched upon before, in our Discourses upon the 25. verse, upon the *Sevit*, and shall be yet more thoroughly canvassed in the following Answer, when we are come to the ~~fact~~ *fecit inimicus*. But for the circumstances of the question, who asked it, and of whom they asked it, those come in fitly here to be considered. And first, the men that asked it were the servants of the Heavenly Husbandman, who having sown no other seeds then the seeds of piety and true Religion, could not but wonder at the tares. Next, being full of doubt and wonder, they made repair for resolution to their Lord and Master, whose *συνεργοι* and fellow-Labourers they were. They knew not of the Enemy, nor his subtile practises, and therefore took the speediest course that could be for the removing of their doubts; and put the question unto him who knew how to salve it. Not one amongst them but he might have said, *Davus sum, non Oedipus*. We have more need to be resolved of you, and come you to us?

The stating of this point might make the injustice of our *Romish* Adversaries the more inexcusable. We challenge them of several errors and corruptions in the Church of *Rome*: we tell them what they are, how many, wherein they differ from Gods

word, and from the tendries of the Church in the purest Ages. They make reply unto us with an *unde* *Bellar. l. 4. c. 5. hac, quo tempore, quo loco, quo autore?* Shew us, say they, when, and by whom, and where your said tares were sown, or else they shall not passe for tares. We have replied to all these Queries in a former Sermon; not on constraint, as forced unto it by the equity of the demand, but *gratis*, to demonstrate the absurdities and the follies of it. But now we answer more resolvedly, that this is not to make, but mistake the question, to change at once both scene and Actors. The servants of the Householder askt the question here; there they that askt it are the servants of the very enemy. He who is asked the question here is the heavenly Husbandman, whose eyes are alwayes open for his Churches safety, and who beheld the enemy through all his vizards, even whilest he was about this deed of darkness. By them a question is demanded of poor ignorant servants, who either weary of their labour, or inclined to ease, or careless of their Masters business, had been fast asleep, and knew not what was done till they were well wakened. If they must needs be further satisfied in these curious cavills, let them repair to their own Master, and enquire of him, who being conscious to himself of his own lewd acts, can give them a more punctuall answer. We are no servants of the enemy, nor ever were imployed in sins dark designs, and therefore unacquainted with his plots and counsels. To us, according to this Parable, the asking of the question appertains, not to the answer of it.

But put the case the worst that may be, and let it passe for granted, that our adversaries may pervert
and

and change the question as they list themselves; yet why should we return them any other Answer then the Lord made unto his servants? Why may not we make this reply to all their Queries, *inimicus homo hoc fecit*, that the enemy did it? The Lord out of his infinite wisdom thought it not improper to give a general answer to a particular demand. And why should we be wiser then our Master? The servants ask in special, *unde hac zizania?* the Lord returns in generall, *inimicus fecit*. But as for the particulars of time, place and persons, wherewith our Adversaries presse and charge us against right and reason, those he reserves unto himself, and conceales from us. And 'tis a learned ignorance not to know those things which God endeavours to keep secret. *Ea nescire quæ magister optimus non vult docere, erudita est inscitia*, as mine Authour hath it. Some things the Lord reserves to the day of judgement, when all hearts shall be open, all desires made known, and no secrets hid: And then we shall be sure to know, what times the enemy made choyce of to sowe his tares; what instruments he used in the doing of it; what place or Country he selected for their first appearance; with all the other curious circumstances which are so much insisted on by the common Adversary. If this suffice not, we must finally return that Answer which once *Arnobius* made to some foolish questions propounded by the enemies of the Christian faith; ^{l. 2. cont.} *Nec si nequivero causas vobis exponere cur aliquid fiat illo vel illo modo, sequitur ut infecta sint quæ jam facta sunt.* In case we are not able to declare unto them, when, by what persons, in what Countries, the Doctrines by us questioned were first set on foot, it followeth

loweth not, that therefore none of them are tares of the enemies sowing.

I have no more to say for the Explication, most of the points having bin treated of before in our former discourses on this Argument. And for the Application, I must give you notice, that it relates not to the matter only at this time delivered, but to the whole intent and purpose of the present Parable. I have already layed before you those tares and errors which have been noted and observed in the Church of *Rome*. Our own turn is next, and it comes in agreeably to the Text it self, in which it is supposed as granted, that there was good seed sown by the Heavenly Husbandman, however afterwards the field became full of tares. According unto which Proposall, I shall first shew you in the Thesis, what speciall care was taken in our Reformation, that all things might be fitted to the word of God, and the best ages of the Church. Next, I shall make a true discovery of those several tares wherewith this Field is over-grown, and Gods seed indangered. So doing, I am sure I shall not be accused of partiality, or respect of persons. And therefore *οὐκ ἐστὶν ἡμῶν*, encouraged by your Christian patience, let us on in Gods name.

*De legib. &
longa consuetu.*

Si de interpretatione legis quaritur, inspiciendum est in primis, quo jure civitas retro in ejusmodi casibus usa fuit. It is a Maxime in the Lawes, that if a question do arise about the sense and meaning of some Law or Statute, the best way is to have recourse to the decisions of the State in the self-same case. An Axiome no lesse profitable in Divinity, then it is in Law. The State Ecclesiastical hath her doubts and changes, as
great

great and frequent as the civill: the body myſtical as ſubject to corruptions as the body politicke. In which condition, either of diſtractions or of diſtempers, no better way to ſet her right, to bring her to her perfect conſtitution, then to look back upon her primitive and ancient principles. *Ad legem & testimonium*, was the rule of old: And this the Church of Chriſt hath thought fit to follow, when ſhe hath found her ſelf diſeaſed with plain and manifeſt corruptions, or otherwiſe diſtracted with debates and doubtful diſputations, as *St. Paul* calls them. The Law of God, the Goſpel of our Saviour Chriſt, for points of Doctrin; the uſage and testimony of the primitive Church, for points of practice, hath alwayes been her rule and Canon in ſuch deſperate plunges. In the obſervance of which rule, as generally the Church of God hath diſcharged her duty, as may appear by the inſpection of her ancient Councils, and other Monuments and Records of her acts and doings; ſo, *aut me amor ſuſcepti negotii fallit*, either I erre through too much filiall piety to the Church my Mother, or elſe there never was a National Church, in what Age ſoever, that hath more punctually obſerved this rule then this Church of England.

Rom. 13. v. 1.

Livie.

For in that great buſineſs of the Reformation, thoſe Worthies here, whom God had raiſed and fitted for the undertaking, were not poſſeſſed, for ought we finde, with any ſpirit of contradiction, or humour of affecting contrarieties. That which they found before eſtabliſhed, which either was agreeable to the word of God, in point of Doctrin, or to the uſage of the primitive Church, in point of order and devotion,

tion, they retained as formerly : so farre endeavouring a conformity with the Church of *Rome*, that where she left not Christ and the Primitive Church, there they left not her. *Luther* and *Calvin*, however honoured and admired in the World abroad, were here no otherwise considered then as learned men, whose works and writings possibly might be counted useful, but not thought Authentick. Our Prelates here that were engaged in this great business, *Cranmer* and *Ridley*, and the rest of these brave *Heroes*, were of as able parts as they, but more moderate spirits. They knew the Church had first been founded upon the Prophets and Apostles, our Saviour Christ being the Corner-stone; and therefore would not build their reformation on the names of men. *Christianus mihi nomen est, Catholicus cognomen*, was *Pacianus's* Speech of old; but they made it theirs, and still we keep it as our own. But what need more? The fair succession of the Bishops, and the vocation of the Ministry, according to the ancient Canons; the dignity of the Clergy in some sort preserved; the honour and solemnity of Gods publick worship restored unto its original lustre; the Doctrines of Religion vindicated to their primitive purity, shew manifestly that they kept themselves to that sacred rule, *Ad legem & testimonium*, to the Law and Testimony.

Pacian.

Two things there are especially considerable in the Church of Christ; matters of Doctrine, and of worship. The first of these we find comprized in the Book of *Articles*; the other in the Book of *Common Prayer*, and other Rites and Ceremonies of the Church of *England*. In both of which the Fathers

thers of this Church proceeded with a temperate hand, having one eye upon the Scriptures, the other on the practice of the Church of God in her purest Ages; but none at all, either on *Saxonia* or *Geneva*. Its true indeed, that *Calvin* offered his assistance to Archbishop *Cranmer*, for the composing of our Articles, *si quis mei usus fore videbitur*, if his assistance were thought necessary; and would have crossed the Seas about it. But the Archbishop knew the man, and how he had been practising with the Duke of *Somerfet*, *ut Hoppero manum porrigeret*, to countenance Bishop *Hooper* in his opposition to the Churches Ordinances, and thereupon refused the offer. *Latimer* also tells us, in a Sermon preached before King *Edward*, Anno 1549. That there was a Speech touching *Melancthon*s comming over; but it went no further then the Speech. And he himself, *Melancthon*, writes to *Camerarius*, *Regis literis in Angliam vocor*; that he was sent for into *England*; but this was not till 53. as his Letters testifie: the Articles of this Church being passed the year before in Convocation, and the Doctrine settled. God certainly had so disposed it in his heavenly wisdom, that so this Church depending upon neither party, might in succeeding times be a judge between them, as more inclinable to compose, then espouse their quarrells. And for this Doctrine what it is, how correspondent to the word of God, and to the ancient traditions of the Catholick Church, the Challenge and Apology of Bishop *Fewel*, never yet thoroughly answered by the adverse party, may be proof sufficient. But we have further proof then that; for the Archbishop of *Spalato* at his going hence professed
S openly,

Epist. fol. 100.

Epist. Calv. ad Bulling. fol. 98.

Lat. p. 47.

Mel. Epist. Anno 1553.

Spalat. shift-
ing, &c. p. 90.
& pag 41.

openly, that he would justifie and defend the Church of *England* for an Orthodox Church in all the essentiall points of Christianity; and that he held the Articles thereof to be true and profitable, and none of them at all heretical. And he that calls himself *Franciscus*, à *S. Clara* in his *Examen* of those Articles denies not, but that being rightly understood, they do contain sound Catholick Doctrine. *Adeo veritas ab invitis etiam pectoribus erumpet*, said *Lactantius* truly.

In Epist. ad
Buceri cen-
suram.

Now, as the Church of *England* did not φιλιππίζειν (as once the Orator affirmed of the *Grecian* Oracles,) in the points of Doctrine: so neither did it *Calvinize* in matter of exterior order, and Gods publick Worship. The Liturgy of this Church was so framed and fitted, out of those common principles of Religion, wherein all parties did agree, that it was generally applauded and approved by those, who since have laboured to oppose it. *Alexander Alesius* a learned Scot did first translate it into *Latine*; and that, as he himself affirms, both for the comfort and example of all other Churches which did endeavour Reformation, and increase of piety. The *Scots* in their first Reformation divers years together used the *English* Liturgy: the fancy of extemporary prayers not being then took up nor cherished, as *Knox* himself confesseth in his own dear History. And howsoever now of late they have divulged a factious and prohibited Pamphlet against the *English* Popish Ceremonies, as they please to call them; yet in the structure of their Reformation, they bound themselves by Oath and by Covenant too, to adhere only to the Rites and Ceremonies of the Church of *England*;

England; Religionis cultui, & ritibus cum Anglis communibus subscripserunt, as it is in Buchanan. Hist. Scot. lib. 19.

So for the other opposite party, those of *Rome*, they made at first no doubt nor scruple of coming to our publick Service, or joyning with us in the worship of one common Saviour. Sir *Edward Coke*, a man who both for age and observation was very well able to avow it, both in his pleadings against *Garnet*, and his Charge given at the Assizes held in *Norwich*, and the sixth part of his Reports, in *Cawdries* case, doth affirm expressly, that for the ten first years of *Queen Elizabeths* Reign, there was no Recusant known in *England*: whose testimony, lest it should stand single, and so become obnoxious to those scorns and cavils which *Parsons* in his Answer unto that Report hath bestowed upon it, *Sanders* himself, in his seditious Book *de Schismate*, shall come in for second. *Frequentabant hæreticorum Synagogas, intererant eorum concionibus, ad easq; audiendas filios & familiam suam compellebant.* So he; but not to stand upon his testimony, or build so great an edifice on so weak a ground, as the ὁ πολλοὶ καὶ φοβηκώτατοι, the suffrage and consent of the vulgar Meinie; the *Pope* himself, as *Cambden* doth relate the Story, made offer to confirm our Liturgie, the better to make up the breaches of the House of God; which since, the *Priests* and *Jesuites* have dissuaded from, out of a wretched policy to make them wider. A point which verily that *Pope* had not yielded to, being a very stiffe and rigorous *Prelate*, but that he found the Liturgie to be so composed, as it could no wayes be offensive unto Catholick eares. Either the *Pope* must

Arist. Eth.

Ann. Eliz.
Anno 1561.

must lose his infallibility, and become subject unto error, like to other men; or else there is no error to be found in the English Liturgie.

Thus have we seen a Church reformed, according to the prescript of the Word of God, by the Law and Testimony. A Church that seemes to have been cultivated by the Lords own hand, planted by *Paul*, and watered by *Apollos*, God himself giving the increase. A Church that grew up in the middle of two contrary factions, as did the Primitive Church between *Jew* and *Gentile*, and was the better strengthened and consolidated by the opposition. Gods Field was no where better husbanded, the good seed no where sown with a clearer hand, then it was in this. *O faciles dare summa Deos!* But as it fared at first with the Primitive Church, so it hapned here. We must not so far flatter and abuse our selves, as to conceive there are no tares at all in our Reformation, because it was first sown with the Lords good Seed. The Devil as he stayed his time, *donec dormirent homines*, till the servants slept, so he made use of such a grain, and used such subtile instruments to effect his purpose, that many will not think them to be tares of the enemies sowing now they are awake. But being they are come at last to *fecissent fructum*, unto the bringing forth of fruit, we must needs challenge them for tares, and so pronounce them.

Lucan?
Hæres. 75. n. 3.

And first it was accounted in *Acrius* for a capitall Heresie, *Ἐπίσκοπον ἑνὲν διαλλάττειν τῷ Πρεσβυτέρῳ*, that Priests and Bishops were all one, no difference at all between them. This *Epiphanius* who records it calls *μανώδη λόγον*, a frantick dotage, and such as could

not

not then obtain belief or credit. Nor did it otherwise succeed in the world abroad; *Aerius* and all his followers being exiled from the Society of mankind, *ἐν ὕλαις καταφύγουσιν*, flying to Woods and Precipices, and to desolate places. I hope it cannot be denied, but that this tare hath taken a deep root amongst us. The Bishop is not only in these dayes put below the Priest, but thought to be at all no Order in the Church of God. *Aerius* was too gentle to ascribe them any thing; nor was he so well studied in the controversie as we have been since. And here methinks we may resume, as well the wonder as the words of *Lyrinensis*: Here we have *miram re-* Ibid: ...
rum conversionem, a strange turn indeed. The world Contr: her: cap. 9:
is finely brought about; It is the Bishop in our times, and not the Heretick, that is turned out of House and home, pronounced to be an *Alien* to the Tribes of *Israel*; and cursed are they that give them room or entertainment. It was so ordered in *Geneva*, when ... cap. 4: num. 3:
in their Reformation, if I so may call it, they expelled their Bishop: and they that since that time have imbraced their principles, have ever since pursued their practises. Nor is this Doctrine thus disseminated, a deviation only from Antiquity, no hereticall Tenet; or made to be an Heresie by the Bishops only, *ab episcopis*, as *Danaus* hath it, such as were *Epiphanius* and St. *Austin*, who do so define it: The learned *Cracanthorp*, who it he did decline in any
thing from the Church of *England*, it was in favour of that party, calls it in plain termes *Puritanorum haresin*, or the *Puritan Heresie*, in his defence against *Spalato*.

But yet *Aerius* stayed not here. He had before
blown.

De hæref.
cap. 53.

Epiphan.
hæc cl. 75. n. 3.

Ibid.

blown down the Bishops, as he thought himself, and must now have a blow at the civil State. He could by no means like of fasting, especially of fasting on set dayes and times; but would by all means have it left to mens Christian liberty, to be omitted or performed as men list themselves. *Non celebranda esse statuta jejunia, sed cum quisque voluerit jejunandum*, saith St. *Austin* of him. Where we may see what kind of fastings they were that the man disliked, viz. *Statuta jejunia*, fastings ordained by Law, and imposed by Statute: An arbitrary fast of his own appointment no man liked better then himself. Nay, he was so averse from all publick order, that whereas antiently those Eastern Churches did use to fast the *Wednesday* and the *Friday*, and feast it alwayes on the *Sunday*; this man and his Disciples must needs fast the *Sunday*, τετράδα δὲ καὶ προτάββαλον ἑορταίῃ, and revel it, whosoever said nay, upon the *Wednesday* and the *Friday*. I must needs follow this fine fellow a little further in his courses. The Church in those most blessed times did use to spend the week which preceded *Easter*, the holy week, as pure antiquity did call it, in watching, fasting, prayer, and other exercises of humiliation; on no day more then on good *Fryday*. *Aerius* on the contrary and his Disciples, used not alone to pamper and inflame the flesh in that holy time, but to deride all those that carefully and religiously observed the same, χλευάζοντες τὰς ἐπιτελείας, as the Father. I put it to the Consciences of those who this day hear me, whether they have not eaten of this tare too liberally. Certain I am, that many a pious man amongst us may complain with *David*, *I humbled my self*

self with fasting, and that was turned to my re-proof.

Arius comes somewhat neer in sound unto *Acrius*; and they agreed in other matters of their Heresie, though not in these. What *Arius* and *Acrius* taught in derogation of the honour of our Lord and Saviour, we all know sufficiently. And though I will not say with some *Lutheran* Doctors, *Calvini anam religionem ejusmodi principia continere, ex quibus facilis est prolapsus ad Arianismum*, yet one might say, I doubt too justly, that some amongst us of that party come too neer the *Arians* in their expressions and behaviour. In their expressions, making *Christ* our Saviour no better then an elder Brother, the first begotten of the Saints, and no more then so. So that in case these men should hold in Heaven by Burgh English, (as doubtless wheresoever they come, they will start new tenures) their share in the eternal glories, for ought I conceive, may be the greater of the two: for their behaviour, that is fitted unto their expressions. For if our Saviour be but in the state of an elder Brother, why may they not be honoured when they stand before him, talk with him as familiarly as with one another, and sit down with him at his Table? A gesture at the holy Supper, however much desired both here and else-where, which in three severall Synods of the *Polish* Churches, stands condemn'd of *Arianism*, *Ritum sedendi ad mensam dominicam, profectum esse ab Arianis transfugis*. It came, say they, expressly from the *Arian* Hereticks; and to them I leave it: I only note it as a tare of the *Enemies* sowing, you may discern it by the fruits.

Dieter. con:
Lam. p. d.

Consens.
Ecc^l. Pol.

And

Apologer:

Hæref. 19:
n. 3.De schism.
Donatist.
lib. 1.lib. 4. Id.
p. 122.

And now I am fallen upon the point of gesture in the holy Sacrament, I must needs speak a little of the point of gesture in the act of prayer. Pious and pure Antiquity used in the time and act of prayer, *ad orientis regionem precari*, in *Tertullians* Language, to turn their faces towards the East. A Custom of such universal latitude, that *Epiphanius* reckoneth it amongst the Heresies, or follies rather of the *Offeni*, a sort of Hereticks mixt of *Jew & Christian*, that they prohibited their followers to observe the same, *καλύει γὰρ εἰς ἀνατολὰς ἑυξάδαι*, as the Father hath it. How much we have of these *Offeni*, and how this Church hath been traduced in these latter dayes, need not now be said. Or were it needfull, I should say no more then this, that *Cartwright* first began the cry in the late Queens Reign. *Burton* with his Associates have since took it up; the Author of the *Holy Table* opening as wide as any of the rest to make up the Consort.

But to proceed; *Optatus* tells us of the *Donatists*, that they confined the Church to their private Conventicles, making that part of *Africk* wherein they resided to be the Catholick Church of *Christ*; the residue of all the world being quite excluded. And this they did, saith he, *quia specialem sanctitatem sibi vendicabant*, because they challenged to themselves a peculiar sanctity, not incident to other people. In confidence of this, they did not only think all Christians else unworthy of their salutation, and of the common courtesies between man and man; but taught their followers and Disciples, *ne ave dicant cuicumque nostrum*, not to bestow an *Ave* or *All hail* upon them. And more then so, *scandala contra nos ponitis*,

ponitis, they raised false clamors, scandalous reports against their Brethren: nor was there one of all the Sect, *qui non convitia nostra suis tractatibus misceat*, whose Pamphlets were not full of opprobrious railings against the Orthodox professors. Nay, they went so farre at the last, as violently to assault and kill their opposites; as did *Purpurius Lerinensis*, who with his own hands killed his own Sisters Sonne: and being asked the reason of it, returned this answer, *Et occidi, & occido non eos solos, sed & quicunque contra me fecerit*, that he had done it, and would do the like to any he who durst oppose him. How came they shall we think to this dangerous height? why certainly, because they had disclaimed the jurisdiction and authority of the civill Magistrate, thinking themselves exempt from all humane Ordinances; and that not only in such matters which concern the Church, according to that frequent dictate of *Donatus, quid imperatori cum Ecclesia?* No, they were better studied in the point then so, and thought the King, or supreme Magistrate, a most unnecessary calling in a Christian State. *Quid Christianis cum Regibus?* What need have Christians of a King, was their common saying, and that went very high indeed. Id. ibid. p. 122.

Other particular notes and characters of this desperate Heresie I omit of purpose. These are enough, if not too many, to make plain & manifest how deep a root this dangerous tare hath gotten in our Reformation: for he knowes not any thing who knowes not this, that some amongst us have appropriated to their secret Conventicles the name and title of the Church; and to themselves, the names of Christians Id. l. 1.

Arians and Professors; that they bestow no better attributes on such as are conformable to the publick Government, both in their Pamphlets and their prattles, then such as are not fit for the eares of Christians; that out of an opinion of their own dear sanctity, they will have no commerce, and much lesse humanity, with such as they conceive not to like their courses. These things are *notiora quàm ut stylo egeant*. There are some other points and circumstances, in which they come more near the *Donatist*: one *Burchet*, a great zelot of the former times, being come at last to be of this opinion with them, *Licetum esse Evangelica veritati adversantes occidere*, that it was lawful to destroy all those which opposed the Gospel. How the said *Burchet* put in execution his own divellish Principles, and what effects they wrought on that furious *Welchman*, in that most barbarous Assassinate on his innocent Mother, is not now my business. All I shall say is briefly this, that men are principally led into these extremities, on this mispersuasion, that Kings have no Authority in sacred matters, and consequently, every man, of what sort soever, in matters which concern Religion may be a King unto himself. Which if it once be took for granted, if once they come to ask this Question, *quid imperatori cum Ecclesia?* assuredly in little, very little time, they will make bold to alter and invert the other, and ask, *quid regibus cum Christianis?* what right have Kings to Lord it over Gods Inheritance?

Cambr. in
Annal. Anno
1573.

P: Studley
looking-gl. of
Schisme.

Hist. 1. 1:

Occultior Pompeius Casare, nam melior. Pompey,
saith *Tacitus*, was something secreter then *Cesar* in
his proceedings, though nothing sounder in his pur-
poses

poses to the Common-wealth. So stood the case between *Priscillian* and the *Donatist*: *Priscillian* was the warier of the two, but perhaps more wicked: his Doctrine and his practise too, tending to the subversion of all publick Government and humane society. His Doctrine was, *fatalibus astris homines alligatos esse*, that all mens actions were necessitated by the Starres above. A Paradox by him derived from *Bardesanes*, who ascribed all things unto *Fate*; by *Bardesanes* from the *Stoicks*. And for their practise what it was, we may conjecture at it by their so celebrated Maxime, which St. *Austin* speaks of, *Fura, perjura, secretum prodere noli*, That swearing, forswearing, any thing was lawful which did conduce to the concealing of their counsels, and the promoting of their Sect. The Doctrine of Predestination, as by some delivered, comes home unto the dreames and dotages of *Bardesanes* and *Priscillian*, necessitating all mens actions by the fatality of Gods Decrees: By which we are informed, *decretum esse à Deo ut sua defectiōe periret Adam*, that God decreed the fall of *Adam* before all eternity; and that the actions of the Sonnes of *Adam* are so prescribed and limited by the like Decrees, *ut nec plus boni faciant, nec plus mali omittant*, that they can neither do more works of piety, nor commit fewer deeds of darkness then their stint or measure. But for the Maxime of *Priscillian*, and the great use is made of that, whether for the concealing of their purposes, or the advancement of their projects, *Cartwright* himself shall come to give in evidence: who being cited to appear in a Court of Judicature, indicted an Assembly of his Church in *London*, and there proposed this

Aug. de her.
ref. c. 10:

Id. ibid:

Calv. Instit.

Piscar. ad
Vorstium.

Baner. of
3. c 9.

Sulpit. Sever:
hist. l. 2.

question to them, Whether or not it were convenient for him, being to be examined upon Oath, to reveal any of the matters which had passed amongst them? A very tender case of conscience, such as I trust is neither to be found nor parallel'd in all the Casuists and School-men from *Bonaventure* down to *Bonacina*. I only add this, and so leave *Priscillian*; and that is, how *Fastantius*, one of his Associates, and a chief stickler in the Sect, was for his factious and seditious carriage banished for ever to the Isles of *Scilly*, *Ad Sillinam insulam ultra Britanniam deportatus*, as *Sulpitius* hath it.

Adv. Pelag.
l. 1.

But Popery and Pelagianisme are the darling errors, the κακὰ τὰ ἐγκόλπια, the bosom-mischiefs of the time, as some men conceive it. Are none of these crept up in our Reformation? *Pelagianisme* some, that's certain: and that no otherwise esteemed and cherished, than if it were a part of our Saviours Gospel. St. *Hierome* tells us of *Pelagius*, how generally he was offended with the Surplice, how much it went unto his heart, *Ecclesiasticum ordinem in candida veste procedere*, to see the Priest administer the blessed Sacrament in a white Vesture. *Pelagians* of this kinde we have too too many; such as not only hate the Surplice, and refuse to wear it, but think the Gospel of our Saviour to be unprofitable and of none effect, if preach'd by one that doth approve it. A learned man who once was of that party, & *pars magna* too, hath so informed me in his Books, and I dare take it on his credit.

D. Baynes.

For Popery, that is grown amongst us to the very height; and in the points and parts thereof, in which

which the life and essence of Popedom doth consist especially. The time was, when as Kings and Emperors had the sole power of calling Councils, of moderating or presiding in them by themselves or Deputies; and finally, of confirming their Acts and Canons. This power the Popes have long usurped, and think it a great favour unto secular Princes, if they vouchsafe to give them notice of their purposes, or trust them with the execution of their Lawes and Ordinances. The time was too when Princes thought themselves supreme in their own Dominions, accountable to none but God. But now the Popes have challenged a disposing power, both of their Persons and Estates: as being the Vice-gerents of Almighty God, the Vicars general of Christ our Saviour. To produce Authors for the proof of such evident truths, especially in such a knowing and discerning audience, were a foul impertinency, and indeed *sensibile super sensorium ponere*, to light a Candle to the Sun.

In these two points, which are the very life and essence of the Popedom, as before I said, the Puritan is no lesse Popish then the Pope himself. The power of calling the Assembly, that appertains no longer unto Kings and Princes; it belongs only to the Church, that is, themselves. God was mistaken sure when he said to *Moses*, *Fac tibi duas tubas argenteas*, that he should make to, or for, himself two silver Trumpets; tis well if *Dathan*, *Corah* and *Abiram* will allow him one. And for the civill power, to command that one, according to the Doctrine now, it is originally in the people too, and in the King by way of derivation only: and that too

Numb. 10.
13.

cumulative, not *privative*, as they please to word it; the people having still a liberty inherent in them to reassume the Government, as they see occasion. There is much talk indeed of *Solomon*, and all his wisdom: think we, he was not out when he broached this Doctrine, *per me Reges regnant*, by me Kings reign; or speaking as he did, in Parables and Proverbs, which are hard to construe, his words may brook some other meaning then they seem to signify: *Buchanan* was a learned man too, but speaks plainer farre; *Populo jus est imperium cui velit deferat*. The people have a power, saith he, to dispose of Kingdoms, from man to man, and line to line, as they list themselves. Nor stood he single in it neither. *Goodman* and *Knox*, the two Apostles of the Sect, led the way to him, and they first brought it to *Geneva*; The Kings and Princes of the Earth must change their styles and tenures, if this Doctrine hold: It is no longer *Dei Gratia* that they hold their Scepters, but *Populi clementia*, by the peoples courtesie. And *Tenant* at the will of another man is the worst tenure or estate in all my *Littleton*. The greatest Kings and Princes, by their opinion, are but as Bayliffs and sworn Officers of the Commonwealth, and therefore to be called to a publick reckoning, either upon pretence of mal-administration, or any popular dislike or disgust whatsoever: nor will there want some Tribunitial Spirit, when occasion serves, to take them by the throat, and say unto them, *Redde rationem villicationis tue*; that is to say, as our last Translations read, Give an account of thy Stewardship, for thou shalt be no longer Steward. This is indeed the Doctrine proper to the Sect,

for

for which they have no precedent nor pattern in the former times, and is withall the true foundation of that disobedience and desire of liberty, which is become so Epidemical amongst us. There are none so blind but may discern this for a tare of the enemies sowing. It is already come to *fecissent fructum*.

I could now to these points of Popery add a point of Judaisme, in the imposing of a Sabbath on the Church of Christ; and that to be observed with so great severity, that they have gone beyond the Jewes, and shewed themselves more Pharisaical then the very Pharisees. But hereof I have spoken more at large elsewhere, and cannot now contract it in a narrower compasse. I could say somewhat also of those Pharisees, both for their Doctrine and their practise: their Doctrine, in maintaining Fate and Destiny as the *Stoicks* did, and setting up their own traditions above the word of God and the Churches Ordinances: their practises, in the compassing of Sea and Land to increase their Profelytes, the ostentation of their zeal and piety to the publick view; the absolute command they attained unto both on the purses and the consciences of the common people; and on the strength thereof, their disobedience and contempt of all Authority: but these I only glance at, and so passe them over. Nor shall I now insist on the *Nazarai*, excluding the necessity of good works out of the Covenant of grace: nor on the Heresie of the *Anomai*, or *Eunomians*, who for themselves and their Disciples had cancelled the Obligation of the morall Law; nor of the *Apostolici*, who had all things common, or rather common stocks and contributions,

Epiph: hæres.
29. n. 6.

Id. hæres. 76.
n. 4.

August: de
hæres. c. 40:

tributions, for the promoting of the Sect. I should be endless in this tedious and ungrateful search, should I present you all those tares which have been scattered in Gods Field since the Reformation.

Tares then there are we see in our Churches too, not only in the Church of *Rome*: those I discovered to you at my last being here; these I reserved untill this present, with promise then, that if you would have patience, I would pay you all; and now I hope I have discharged my self of that Obligation. And in this way I went the rather, for the performance of my duty to Almighty God, and to your sacred Majesty, as Gods Vice-gerent in these Kingdoms; and unto those who under God and you have the chief ordering of this Church. These tares I saw not in the *Sevit*, I was then unborn; nor in *crevisset herba*, when the blade sprung up, for if born then, I was then too young. But being now a servant, though the meanest of the heavenly Husbandman, and having noted and observed them in *fecissent fructum*, I have made bold to come before you, as did the servants of my Text, saying, *Sirs, There was good seed sown in the Field of God: but unde hac zizania? but behold these Tares.* And having said this, I have done my duty. God so direct your royall Counsels, and the advise's of your Prelates for the Churches peace, for the averting of those mischiefs which these tares do threaten; that so not any of them, no nor all together, may either prove infectious to the Wheat, the Lords own good Seed, or any way destructive to the Field it self. And let all good Christians say, Amen.



SERMON VI.

At WHITE-HALL Jan. 21. 1639.

MATTH. 13. v. 28.

Et ait illis, Inimicus homo hoc fecit.

He said unto them, An enemy hath done this.



Facilius est in contubernalibus disputare quàm conferere sapientiam. It is observed exceeding well by *Minutius Felix*, that men of equall parts and power may farre more easily debate then defend a question. Disputes are

Minut. Felix.

sooner raised then they are determined: and every one that knowes how to start a question knowes not how to lay it. Determinations and Decisions are matters of Authority and Judgement, which howsoever they were agitated and prepared in Schools, are pronounced *ex Cathedra*. If the Dispute become so vehement, and the point so intricate, that neither the Master of the Schools, nor Doctors of the Chaire do determine of it, then *Dic Ecclesia* comes in next, devolve the business to the Church, and hearken with obedience to her resolutions. The

In locum.

Church is furnished by our Lord and Saviour with sufficient power to settle and compose such questions as are raised within her: nor wants she the assistance of Gods Spirit to direct that power for the appeasing of the same; yet if the Church be wavering and unsettled in her resolutions, or that the point in question be *de summa rerum*, the safety and subsistence of the Church it self, then must we do as did the servants of my Text, make our addresse unto the Lord, who keeps unto himself the *dernier resort*. The servants came, but how? in the spirit of prayer. *Acceſſerunt ad Deum per orationem*, as it is in *Lyra: Corde & mentis desiderio*, in purity of heart, and fervency of spirit, as *Remigius* hath it. And he whose eares are alwayes open to the affectionate desires of his faithful servants, lets them know the truth, *Diaboli calliditate hoc factum*, that that which they enquired about was of Satans doing. They came unto him with an *unde*, and he makes answer with an *ait*, He said unto them, *inimicus homo hoc fecit*, the enemy hath done this.

que

These words contain in them these two generall parts, a *quis respondet*, and a *quia respondet*: first, who it is that answers; and then, what he answereth. The *quis respondet* in the first words, & *ait illis*, he said unto them; the *quid respondet* in the last, *inimicus homo hoc fecit*, an enemy hath done this. In this last generall, the *quid respondet*, we have these particulars; first, who it was that did this mischief, an enemy, *inimicus homo*; next, by what practises and arts he did it; which we may easily finde, if we look well for them, in the *fecit hoc*. I shall speak first unto you of the *quis respondet*, who it is

is that answereth , *Et ait illis* , he said unto them.

Nec Deus interfit nisi dignus vindice nodus Inciderit. De Art Poet.

It is prescribed by *Horace*, in his Art of Poesie, not to bring in the Gods to bear a part in any of their scenes and Comedies, but where some speciall difficulty did arise, which of necessity might seem to require their presence. The Parables in Scripture are a kinde of Poesie, fitted and framed to our capacity, and for our instruction. And we may take it for a rule, that in what Parable soever God comes in discoursing, there is some weighty point in agitation, which could not be determined of but by him alone. God we finde here discoursing with his Household-servants, though not here as God: The Parable holds in this also a true decorum with the Rules of Poesie, and shewes us God presented in the shape of man,

Et Deus humana sub imagine, as it is in *Ovid*. God here appears unto us like an Householder, or an Husbandman, the *homo seminans* of the Text, conferring with his servants, his subordinate Ministers, about the quality and success of their employment. He in this place, as *he* and *ille* in the *Greek* and *Latine*, is not demonstrative, but relative, and doth relate unto the Householder of the former verse, the *Pater-familias*, as the *Latine*; the *οικονομος*, or Master of the House, as the *Greek* calls it.

And indeed, call him by which name you will, it comes all to one: Each of them doth expresse sufficiently both his power and greatness. The whole world, the united body of all mankind is but one great Family; and who the *Pater-familias*, the Father of this Family, but the Father Almighty? His

Lib. 5. c. 19.

Minut.

Id. ibid.

Sonnes we are, if we behold our selves in the first Creation; not only as the Father of the first man *Adam*, from whose loynes we come, but even of all and every one in his particular. The very bodies of us men are too too excellent a structure for man and nature to erect: And therefore said *Lactantius* truly, *hominem non patrem esse, sed generandi ministrum*, Man only is the Instrument which the Lord doth use to raise that goodly edifice of flesh and blood, which he contemplates in his Children. His servants we are too in our several functions; the King, as the chief Steward of his Family, to go in and out before his people; the Bishop and the Priest, to instruct and teach them; the Peeres, to countenance and protect them; the Judge, to regulate and defend them. Some in one place, and some in another, all servants, all Domesticks in that numerous family. And he, as Father of the Family, doth not he take care that every one according to his place and quality receive his portion of meat in due season? Doth not he feast the rich with dainty, and the poor with plenty? Doth not he heal the sick, and cure the wounded, and comfort the afflicted, and support the weak? *Sic curat unumquemque tanquam solum curat, sic omnes tanquam singulos*, as my Authour hath it. Never did Father of a Family so discharge his duty.

Next, let us look upon the world as it is an House, the generall habitation of mankind, and of all Gods creatures; and who should be the *Ὁικοδεσπότης*, the Lord and Master of this House, but the Lord Almighty? *Deo una domus est totus hic mundus*, as saith *Octavius* in the Dialogue. An House so orderly disposed, so well contrived, so richly furnished,

ed, that one may very well conjecture that certainly it hath some Lord and Master of great power and wisdom. They say, the model of an House is fashioned according to his brain that builds it: Then sure, the builder of this House is of infinite wisdom, who hath contrived and ordered it in such an excellent manner, as well for state and entertainment as inferior Offices. And when we come into an House wherein we see the servants vigilant and laborious in their severall stations, neither omitting their own duties, nor intermeddling in those Offices which belong to others, we use to say, that such an House is prudently and wisely ordered. *Crederes universitatis esse dominum*; The Lord of all this Universe hath Minut. his House so fitted, allotting every man unto some employment, as a barre to idleness; and limiting each man to his own employment, to avoid confusion. They which will needs be meddling in anothers office, either the affaires of Church or State, which they are not called to, disturb the order of Gods House, and subvert the Discipline thereof, and so become unworthy to be counted servants to so wise an Housholder.

But God is not an Housholder only, and no more then so, though so translated in my Text: The Lord is *ἀγροτεωτής* as well as *οἰκοδεσπότης*, Lord of the soyle, as well as Master of the House; the House being such as hath good store of Land, and a fair demesne belonging to it. *Ager est mundus totus, non ecclesia*; The whole World is the Field of God, and therefore called *Ager suus*, his Field. v. 24. and *Ager tuus*, thy field, the servants speaking to their Master, v. 27. *The Earth is the Lords, and the fulness of it; the* Origen: ?
in Mat. 13.

whole World, and all that dwell therein, as the Royal Psalmist hath it. Satan was but a silly braggard, when he said to Christ, *Hæc omnia tibi dabo*, all these will I give thee. The Kingdoms of the Earth; and the glories of them are of Gods disposing: And all the Princes of the World, even the *Mahometan* and Heathen, hold their Crowns of God; though they do service for them to the Devil. The enemy is so far from being Lord in chief of all the Universe, that he hath no propriety in the smallest part: No Field, no not the corner of a Field, which he can challenge to himself, or say to any of his servants, that's mine own, go plough, and fallow, and manure it, and then sowe my seed. If he be so inclined at any time as to be sowing of his tares, it must be done in *agro Domini*, some part or other of the Lords Field. And then he comes but on the *post fact* neither, after the Field was sowed with good seed before. For howsoever Heresies may be *antiqua*, yet they are not *prima*; Heresie may be very ancient, but never primitive. Truth was first sowed, though many times it hapneth by the Devils practises that Heresie doth overcome it. *Διδασκαλίας*, wholsom Doctrines, had first of all been planted in the Church of Christ; **Ετεροδιδασκαλίας*, other Doctrines, as the Apostle calls them, 1 *Tim.* they came in after, as the fruits of a latter sowing.

cap. 6. v. 3.

So much of *ille*, he, the relative, as it stands marshalled in my Text: and what did he? *Et ait illis*, He said unto them. And it was no small grace to his poor servants that he vouchsafed to look so low as to hold conference with them, and admit of parlies in matters which himself alone knew how to remedy.

dy. But being it was a matter which concerned his Church, and in the which the servants did address themselves unto him with so great affection, he thought it no disparagement to hearken to their information, and return an answer. Nor stops he here, as if he had done too much for them; but he permits them also to propose their counsels, *vis imus & colligimus ea?* in the words next following: and to that also he replies. Such conferences between the heavenly Husbandman and his Household-servants, God and the Prophets, Christ and his Disciples, are no rare matters in the Scripture. Not that God either stood in need of their intelligence, or was made wiser by their counsels; but leaving thereby an example unto Kings and Princes, and such as are in authority from and under them, not to despise the information, or undervalue the advice, of the meanest person, how much soever ranked below them both in place and power. Such men as are inquisitive in asking questions, or prompt in giving their advise in emergent difficulties, however they may seem unreasonable, yet if they do it on good grounds, as the servants here, are not to be rejected as unserviceable. Certain I am my Householder conceived it so; He neither blames his servants for their curiosity, with *nolo nimium curiosos*; nor taxeth them of indiscretion in the delivering of their opinions, with *nolo nimium diligentes*. For howsoever to their counsel he returns a *non*, yet he acquaints them fully with those weighty reasons which did incline him thereunto. And as unto the *unde*, to the point proposed, to that he makes such answer as removed the doubt; which is the *quid respondet*, and my second general,

inimicus

inimicus homo hoc fecit. Where first we must consider who it was that did this mischief; and that was *inimicus*, an enemy.

De civitat.

Dei. l. 11. c. 3.

Dicuntur in Scripturis inimici Dei qui non naturâ sed vitis ejus imperio adversantur. It is a Maxime of St. *Austins*, That those are called Gods enemies in holy Scripture, which are not such by nature, in their first creation, but only by their own corrupt affections. His reason is, *naturam non esse contrariam Deo, sed vitium*, because that nature of it self is not contrariant unto God, but subservient rather. Sin is the instrument which first made the breach between God Almighty, and those who in the Book of God are called his enemies. So was it also with the enemy which is mentioned here, God made him good, though not unchangeably good. By nature he created him a living and immaculate spirit, inferior unto none but to God himself. But he would needs aspire beyond his nature; and so, as many times it hapneth unto proud usurpers, lost both the Crown he aimed at, and his own Inheritance. For whereas God professeth of the Angels, that they are *πνεύματα λειτουργικά*, and were by him created to be ministring Spirits, *Lucifer*, so the Scriptures call him, did not like of that: He thought himself a creature of too glorious a composition to be sent on errands, or to be ready at command, and therefore aimed at higher matters, *et ero similis Altissimo*, said the proud Aspirer, He must be equall to the Almighty, both in place and power. This pride and blind ambition cast him out of Heaven, and made him of an Angel, and a Friend of God, to become an enemy, an enemy unto the Lord and to all his Saints.

Isaiah 14.

v. 14.

This

This is the enemy which I am to speak of, the enemy that took such pains to destroy Gods Harvest. We met with him before in the 25. but there we found him with his clogge. There he is styled *ἐχθρὸς ὁ θεοῦ*; *inimicus ejus*, his enemy; the enemy of God alone, and there we did consider him accordingly. To God an enemy *ex professo*, on the ancient qua rel, upon the sentence passed against him for his first aspirings. To man an enemy no further then he weares Gods Livery, and retains unto him: and therefore in that place, *inimicus ejus*, Gods enemy. But here we finde him more at large, an enemy; or *inimicus quispiam*, some enemy, as Beza reads it. An enemy to God, and to Man, Gods Image, and the Church, Gods Spouse: to each of these an enemy in their severall places. In the first, to God; to God indeed an enemy, but an harmless enemy. His malice unto God doth consist much more in a continual purpose to resist his will, then a power to hurt him: *non potestate ladendi, sed voluntate resistendi*, as the Father hath it. The mischiefs which he meanes to God, are but like Arrowes shot against a Rock of Adamant, which rebound back on him that shot them, *nihil illi valentes nocere, sed sibi*. The hurt he doth is to himself, in filling up the measure of his own iniquities, and thereby adding to the weight of his just damnation.

August. de civ
vit. l. 12. c. 3:

Things not succeeding to his wish with Almighty God, his next design is upon man. With him he had a quarrel too at his first Creation: It grieved him at the very heart to see poor man, composed of such vile matter as dust and ashes, adopted unto those celestiall glories, whence himself was fallen: and there-

Gen. 3:

Minut. Fel.

Diog. Laert.
in vit. Socrar.

Job c. 1: &c.

fore. he resolves to work him to the like Apostasie. This onset he then gave, and hath since continued; endeavouring nothing more then the fall of man, that he might triumph on his ruines. For being alienated from the love of God, he hath been labouring ever since the World began to fill mens mindes with false opinions touching God, and to bring in strange forms of worship, which the Lord abhors. *Et alienati à Deo, inductis pravis religionibus, non desinunt homines à Deo segregare;* as mine Author hath it. Hence came the monstrous dotages of the anti-ent Gentiles concerning God; the infinite and innumerable multitude of the Gods themselves, their most ridiculous, and sometimes most obscene and filthy ceremonies at many of their publick Festivals: their barbarous and unnatural sacrifices, not of the flesh of strangers only, as in *Gaul, Pontus, Egypt*, yea and *Rome* it self; but making their own Children passe through the fire to *Moloch*, as amongst the *Israelites*. If *Socrates*, or any of the Learned and more noble souls, oppose these manifest impieties, and seek to vindicate and restore the true knowledge of God, him he will first disgrace with the common people, deprive him of his fame and substance, and at last his life. If *Job*, or any pious and religious spirit, live not according to the will of Satan, and the wicked multitude, him he will labour to accuse before God himself; that getting him into his hands, to spoyl and plague him to the utmost, he may inforce him in the end to curse God and die. So then we see the difference of the Devils enmity unto God and man. To God he is an enemy *affectu* only, in his minde and purpose; to man an enemy *affectu* and *effectu*.

effectu too; not only seeking whom he may devoure, but devouring many.

Thus deales he also with the Church, with the united body of Gods chosen servants. Christ had no sooner raised himself from the bonds of death, and placed himself at the right hand of God in the heavenly places, but presently the Woman, the Church of God, however cloathed with the Sunne, and crowned with Starres, was by the Great Dragon brought into distress, and forced to flie into the Wilderness. Nor was it long before there was a Warre in Heaven, *Michael* and his Angels against the Devil and his angels. And howsoever the Arch-angel had the better then, and that the Dragon was cast out and vanquished, to the great comfort of the Saints, yet hath he never left to persecute and afflict the Church. The case stands so between the Devil and the Church of God, as it was once 'twixt *Rome* and *Carthage*. *Semper inter eos populos aut bellum, aut belli preparatio, aut infida pax fuit*, as the Story hath it. Either they were in open Warre, or preparing for it; or if at any time in peace, it was a peace more dangerous then the Warre it self. For in the infancy of the Church, what persecutions did he raise against her? what monstrous Heresies did he raise within her? what havock did he make of the Saints of God? what a red Sea did he create of the blood of Martyrs? If that at any time his wretched Instruments grew weary of their own tyranny, as sometimes they did, he then prepares the way unto new afflictions, by charging those poor innocent souls with incestuous mixtures, and drinking the warm blood of a new slain Infant: which were those

Apocal. c. 12.
1: &c.

Apocal. c. 12:
v. 7: 9.

Patercul.
hist. l. 2:

Just. Martyr.
Apol.

those ὁμοίως ποδῶν μίσην καὶ θύσιν αὐτῶν, so oft confuted and retorted by the antient Fathers. Nay, when the Church was settled in a perfect peace by the hand of *Constantine*, yet was it still *infida pax*, a peace but ill observed by the treacherous enemy, intent on all occasions, watching all advantages, if not to cut it down at once by open violence, yet to supplant it at the last by his subtile practises.

This to perform, he was to deal in other manner, and by other instruments then before he did; more like a cunning practiser then an open enemy. Before we finde him styled *inimicus* simply, or *inimicus quispiam*, as *Beza* here. But in this place he comes in with a speciall adjunct, ὁ ἐχθρὸς ἀνθρώπου, as in the *Greek*, or *inimicus homo*, in the vulgar *Latine*: wherewith agree *Castellio* and *Erasmus*, in their translations of the Text. Our English versions do somewhat differ in the point. The Bishops Bible, as they call it, reads it a malicious man; that of *Geneva*, an envious man; the *Rhemists* literally, an enemy man. All of them keep themselves unto the *homo* as well as to the *inimicus*; except our last Translation, therein following *Beza*. But what the reason is why *Homo* should be superadded unto *inimicus*, that's not yet agreed on. *St. Hierome* is of this opinion, *Diabolum propterea inimicum hominem appellari, quod Deus esse desit*, that Satan is here called *inimicus homo*, because he left off to be God. But this I can by no meanes like of: the Devil in the height of his ambition aspired not to be God, but like him. It was not *ero Deus*, but *ero Deo similis*, that procured his downfall. *Lupoldus* in his Book *de vita Christi*, tells us, that *homo* is here joyned to *inimicus*, as *Africanus* was

in Mar. 13.

cap. 64.

was to *Scipio*; to denotate that Conquest which he gains on man, when he subjects him to his will. Others conceit, that he is therefore called *inimicus homo*, to shew that correspondence and affinity which is between the Devil and the wicked man: the Devill in this place being called a man, and *Judas* in the sixth of *John* being called a Devil; but these, as I conceive it, are but tricks of fancy, and come not home unto the point.

For my part, I should rather think that Satan is here called *inimicus homo*, because in sowing of his tares he used the help of envious and malicious men, whom he had fitted for that purpose. When he first set upon the Church by violent and bloody persecutions, he made use of Beasts. The Tyrants all from *Nero* down to *Dioclesian*, what were they else but Beares, and Wolves, and Parus, and Lyons; creatures that never sucked the milk of Women? Certain I am, as most Interpreters agree, that by the name of Lyon, in the 2d of *Tim. St. Paul* designs the Emperor *Nero*; *I was delivered*, saith the Apostle, *out of the mouth of the Lyon*, *Ex ore leonis*, i. e. *persecutoris*, saith *St. Hierome*; i. e. *Neronis*, saith *Lyranus*. *Λέοντα γὰρ τὸν Νέρωνα φησὶ*, so saith *St. Chrysostome*; with whom accord *Theophylact* and *Oecumenius*. And when he laboured to envenom it by scandalous and noysom Hereticks, he made use of Serpents, that by the poyson of their impious Doctrine, she might be brought unto destruction. Certain I am that *Epiphanius* resembleth every severall Hereticks unto some speciall sort of Serpent. But in the sowing of these tares, in bringing in that deviation from the true Religion which is intended.

tended in this Parable; he then thought it his best way to make use of men, men who knew how to time it, and to watch advantages, and to make use of all occasions; and so with more assurance might effect his purpose, because least suspected. The Devill never went beyond himself but in this invention, in putting on the shape of man when he did this feat, that he might passe unseen by the household-servants. This is the true cause as I conceive it, why Satan is here called *inimicus homo*, the envious and malicious man; or if you will, the enemy-man, as the *Rhemists* read it. What kinde of men the enemy made use of to effect his purpose, and how he makes the lusts and passions of his several instruments subservient to his wretched purposes, we shall see in the *hoc fecit*, my last particular.

Horat. de arte.

Ætatis cujusque notandi sunt tibi mores. He that desires to be esteemed a Master in the Art of man, must be well skilled in all the humors and affections, which are peculiar to his nature, and incident unto his age. Nay, he must be well read in mens wants and weakneses, their imperfections and defects: which if applied with cunning, and employed with care, may prove exceeding serviceable to the aims and projects of the cunning practiser. And as the thrifty man that desires to prosper, turns every thing unto his profit, and makes no small commodity out of toyes and trifles; so he that trades in men, and hath the art of diving into their affections, may husband and improve the meanest passion to his great advantage. The Devil, the old enemy, is a cunning man, a subtle practiser, and is not now to learn this lesson. When he was once resolved on the *fecit hoc*,

hoc, to sowe his tares, his dangerous and hereticall Doctrines in the Church of God, he was not to be taught how to deal with men, how to make use of their affections, of their lusts and passions, for the promoting of his purpose; or how to use their weaknesse and deficiencies, as an help unto it. Whether men be voluptuous, arrogant, or vain-glorious, whether they pine with envy, or are stirred with choler; or be they rash, or head-strong, tis all one to him. He knowes full well his opportunities, how to apply himself unto them, as the humour takes: and by their meanes to do that businesse, which he durst never undertake without them. Ὁν τὸ διαβόλευσχόντος ἀπατᾷ τὸν μὴ βυλόμινον. Not that the Devil hath a power, as the Father notes it, to thrust men into his employments whether they will or not; but that he makes such use of their lusts and passions as may best suit with his intendments. The enemy in this business deales by craft, not force.

Epiphian. heret. 75. num. 12

And first, if we begin with the ambitious man, (as certainly he would take it ill, if we should do otherwise,) how much hath Satan wrought upon this affection from the beginning of the world? What was it but ambition in our Father *Adam*, when he desired to be as God, knowing good and evil? And did not Satan work upon that humour, to the undoing of that wretched upstart, and his whole posterity? What was it but ambition in *Simon Magus*, ὁ πρωτοτόκος διαβόλε υἱος, the first-begotten of the Devil, as *Ignatius* calls him, which made him love to be entituled the great power of God? And did not Satan work upon that humour, for the promoting and divulging of those desperate blasphemies, with which the

Gen. 3.

Ep' ad.

Acts 8. v. 10.

the Church was long tormented? What was it but ambition in the *Popes* that moved them to affect the Title of Universall Bishop in the Church of Christ? And hath not Satan wrought upon that humour, to the distraction of the Church, if not the totall ruine of it? This Doctrine of the Cardinall, *Si Papa doceret virtutes esse vitia, &c.* that if the Pope determine vertue to be vice, all men are to believe so, without more ado: that of *Aquinas* and the Schools, that he may make new Articles of faith; which *Pius Quartus* put in practise: that of the *Canonists* in generall, that as the Vicar-generall of our Saviour Christ, he is Lord of all, and consequently hath a power to do what he list; as also to dispense what, and how he list, in matters which concern the Church, with Oaths and Vowes, and Leagues and Mariages; yea, with the very Law of nature: these and the rest what are they but the fruits of the *Popes* supremacy? and what produced the *Popes* supremacy but the *Popes* ambition? I fear a spice of this ambition, and a shrewd one too, is still left amongst us: in them most visible, who would be every one a Pope in their severall Parishes. The Fathers of the Consistory claim as great Authority, as ever Pope did in the Conclave; and at their feet, according to their own dear principles, the Princes of the Earth must lay down their Scepters. *Huic disciplina omnes orbis principes fasces suos submittere, & parere necesse est*, as *Travers* hath resolved it in his Book of Discipline.

De Discip:
Eccl. p. 142,
143.

Acts 4:

Vain-glory may come next ambition, and many times they go together. This was the motive that incited *Thendas* to take upon himself the name of
some

some doughty Prophet, that he might draw away much people after him, and be counted somebody. This *Austin* notes to be the fountain of all Heresies; *Superbia mater hereseon*, as the Father hath it. St. *Bernard* speaks it out more fully, *captare gloriam de singularitate scientia*, to get himself a name for a man of eminency. Somewhat they needs must teach which is not ordinary, to gain themselves opinion, and increase their followers. St. *Dominick*, St. *Francis*, and all the rest which have so surfeited the Church with their several Orders, what aimed they at in all their institutions, but the vain-glory of a new Invention, and to have their followers called by their own names? So fared it also with the Schoolmen, *Lombard*, *Aquinas*, *Bonaventure*, and the rest that followed; every one superadding some new niceties unto those before them. Those intricate debates first raised amongst them touching Predestination, Grace, Free-will, the Merit of good works, as well *excongruo*, as *condigno*; the number and nature of the Sacraments, *δουλεία, ὑπερδουλεία*, and the like perplexities; Their new distinctions, and new termes of Art, new notions, or indeed new nothings, what served they for, but the ostentation of their singularities in point of learning, to the no small increase of disputations, and decrease of piety?

Epl. cont.
Fundan.
Manicha.
cap. 6.
Serm. 65.
in Cantu.

Nor hath it fared much better with the Church in these latter times; She is, and hath been long, afflicted with this *New Disease*. New Doctrines now are no lesse pleasing to the people, then once newes at *Athens*; and many a man we have, as there, that spends his time for nothing else then to hear new things,

Acts 17: 21;

Ibid. v. 18.

Tacit.

Persius.

1 Tim. c. 6.
v. 10.

things, *καυώλεα*, as in the *Greek*, some Doctrine of the newest fashion. In case they have not what they look for, then presently what would this babler have? say some: he seemes to be a setter forth of strange Gods, say others; because perhaps he preached unto them touching obedience, and conformity to the publick Government. Such being the humour of the people, *Sermonibus opinantium faciles præbere aures*, to hearken greedily to such Sermons as are fraught with fancies: whoever hath the art to feed that humor, shall have many followers. And who I pray you would not buy a company at so cheap a rate, for fear of hazarding so poor a trifle as the Churches peace?

Desire of glory leads the way to desire of gain, or indeed cannot go without it. He that doth feed upon the aire of popular applause, and live upon the breath of acclamation, may carry all his dinner in an empty belly. *Τὰ χεῖματα δ' αὐτῆς*, Tis money makes the man, said the old Greek Proverb. And therefore they that are vain-glorious, and hunt for popular applause amongst their followers, are for the most part also covetous, and suck no small advantage from them too. Wer't not for *spes dolosi affulserit nummi*, the flattering hopes of filthy lucre, *digito monstrari* would not serve the turn. Desire of gain, and love of money, are the predominant affections that the enemy works on. *The love of money*, saith the Apostle, *is the root of all evil*; the which whilest some have coveted after, *à fide erraverunt*, they have erred from the faith. And if that men subvert whole houses, and teach things they should not, do we not finde it by experience. that it is tur-

pis

pis lucri gratiâ, even for the sake of filthy lucre? Titus. c. i. v. 14.
 Certain it is, the prosecution of these covetous hopes hath given the enemy no small advantage in the disseminating of his tares in the field of God. It hath been *magnus laqueus diaboli*, a great snare of Satans, who no sooner found that Clergy-men were covetous, and intent on riches, but streight he layed before them, many opportunities to feed that humour. As for example;

The Church was used, according to the rigor of the primitive times, to enjoin strict and tedious penance on the party criminall: why might not this be turned to money? Hence came the preaching, and the prizing too, of Indulgences and the year of *Jubile*; no small Revenue of the Popedom. Christ had left power unto his Ministers to absolve the penitent, and to remit the sins of a contrite person: may not some gain be made of that? may not a pardon be obtained for money, as a thing of course? yes questionless, & that not for the present only, but many thousand years to come; not for poor trifles only, or peccadillos; but such as a religious ear would abhor to think of, *non pro prateritis tantum, sed & pro futuris*; not for sins past only, but for those to come: the gates of Heaven are never opened with more speed to the formall penitent, then by silver keyes. Some of the Fathers speak of a fire of Purgatory, though doubtingly, and as a matter not agreed on: might not that fire be made to warm their Kitchens, and prepare all them in a readiness for the common Refectory? The Passion of our Lord and Saviour was a sufficient sacrifice both for quick and dead: Might not the Masse, or the commemoration of that sa-

Chemnit.
Exam. C.Tr.

crifice be taught to be of equall value? And having taught the people so, might they not sell their Masses at a dearer rate then the false traytor sold his Master, whom the Masse commemorates? The times began to be exceedingly inclined to superstition: Wer't not an excellent piece of cunning to feed that humour, and put the people to the charge of the entertainment? From hence came shrines, and vows to Saints, and Pilgrimages; and, which was worst of all, false and feigned miracles, only to gain greater reputation to their shrines and temples, and the more profit to themselves. I could hunt further on this sent, but that I have more game to follow; and for the rest, refer it to the Poet *Mantuan*.

Now as ambition, and vain-glory, and the love of money have prevailed on some, and made them fit and ready for the Devils service; so discontent and envy have perswaded as much with others. *Florinus* never had been so ungracious as to make God the Authour of sin, or stained the peoples eares with so lewd a blasphemy, but that he had been formerly degraded from the holy Priesthood; *Πρεσβυτείας τῆς ἐκκλησίας ἀποπεσὼν*, as *Eusebius* hath it. The discontent he took upon that disgrace made him apt to mischief; and Satan took the opportunity to make him useful for his purpose. Nor ever had *Aerius* broached this foolish fancy, *Episcopum nulla ratione debere discerni*, that Priests and Bishops were all one, but that he saw *Eustathius*, his companion once, advanced unto a Bishoprick before him. Himself, as *Epiphanius* doth relate the Story, *μᾶλλον ἐπιθύμει*, did very earnestly affect that dignity; but he could not get it. *Eustathius* was preferred before him;

Euseb. hist. 1. 5.

cap. 14.

August. de
hæres. 53.

hæres. 74. p. 1.

him; hence began the quarrel, *ἐννεύθη ἡ αἰτία γίνεσθαι*, Ibid:
 as the Father hath it. This envy at the fortunes and
 preferment of another man made him first quarrel
 with *Eustathius*, though his very Friend; and after
 with the Calling, with the very dignity. Just so
 the Fox complained that the Grapes were sowre,
 because he saw he could not reach them. Whether
 this folly, or this frenzy rather (for *Epiphanius* calls
 it in plain termes *μανιώδη λόγον*, a frantick heresie) Id. ibid.
 be not revived again on the self-same grounds; whe-
 ther Episcopacy be not now cryed down by those e-
 specially who either look with envious eyes on the
 preferment of their betters, or else are discontent-
 ed at their own misfortune, in not attaining to that e-
 minency in the Church of God, is no hard matter to
 determine. This I am sure, and speak it upon good
 Authority, that if some men had been advanced un-
 to those honours which they laboured for, and o-
 thers had attained those Bishopricks which they
 were in quest of, we had not been disquieted with
 those Schismes and ruptures wherewith the Church
 of God is now torn in pieces.

Envy and ignorance sometimes go together. Sure
 I am *ignoratio recti & invidia* are so placed in *Taci-*
tus; This we account not as a passion or affection in
 the minde of man, unless it be a voluntary and affe-
 cted ignorance, but as weakness or defect. And yet
 of this the enemy hath raised himself a greater for-
 tune then out of any of the rest. There was a time
 when ignorance was in request, the tenth Age from
 Christ, the very next to that wherein hell brake
 loose; a dark and sullen night of ignorance, in which
 the servants of the Husbandman did not only slum-
 ber,

In vita Agricola

Apocal.
c. 10. v. 2.Annls.
Anno 900; 1.

In Chronolog.
In Chron.

ber, but slept and snorred: A *seculum obscurum*, as *Baronius*; a *seculum infelix*, an unhappy Age, wherein was little reading, and lesse writing, saith the Cardinall *Bellarmine*: An age quite destitute of eminent men, both for wit and learning, as their Bishop *Genebrard*. Can we conceive the enemy let slip the opportunity of so dark a night, and slept for company? or that he would not husband it to his best advantage, when there was either none so vigilant as to watch his doings, or so industrious as to commit to writing what they had observed? What fitter time then this, to sowe the seeds of transubstantiation, and adoration of the Host, with all those severall points and Articles, those uncouth Ceremonies and gesticulations which depend upon it, when all divine and humane learning were laid up in silence? What fitter time then this to seal up the Bible, and take the Scriptures from the Laity, when there was such a fair pretence, that few or none could understand it? What fitter time then this, to captivate mens understandings to the Churches dictates, and to advance their own traditions into the Chair and Throne of the Word of God, when men were taught, to the great obloquy and contempt of learning, that ignorance was the mother of devotion? And in a word, what fitter time then this, to open and bring forth the tares of Image-worship, and invocation of the Saints, and prayer for the dead, and restraint from marriage; (the seeds whereof were sown in those slumbring times which usher'd in this Epidemicall and dismall darkness) when men had wilfully sealed up their eyes, and professed blinde obedience to the Popes decrees? Here was a season for the nonce to spread

spread abroad false Doctrines, and unsound opinions. The *Devill* had been an *Ass* indeed, if he had not spied it.

And yet it is not easie to determine neither, whether the negligence both of Priest and people did not as much promote the purpose of the enemy, as did their ignorance.

Now for this double kind of negligence, that which we charge upon the people is *circa custodiam persona sua*, touching the looking to themselves; that which we charge upon the Priest, *circa custodiam gregis sui*, touching the looking to his Flock. The people I find faulty in these two respects; 1. In not doing of their duties, and 2dly, In not claiming of their dues. The Church in the first Ages of it used every day to celebrate the blessed Sacrament, which thereupon St. *Ambrose* calls *quotidianum cibum*, our daily bread. The times were then severe and quick, the people pious and devout; and few there were that failed to be present at it. But when the Sun of peace and liberty shined upon the Church, the people grew remisse and careless, took cold in their devotions, and forbore the Church, and left the Priest, who by the ancient Canons was to do this Office, to say his lesson to himself. By this meanes and no other came in private Masses, wherein the Priest participates by himself alone; not upon any positive constitution, which debarrs the people, but for defect of piety and devotion in them. *Harding* & other learned men in the Church of *Rome*, so excuse the matter; and not perhaps without just reason. But certainly the Priest was to blame the while, who either did not call upon them.

Gloss. ord. in
Mar. 13. v. 25.

de Sacrament.
l. 6. c. 4.

Against Jewes:
Arr. 1. S. 7.

Syn. Trid. Sess.
21. Can. 8.

them to attend their duties, or in default thereof did not proceed against them, as he should have done, according to the ancient Discipline. But more to blame no doubt was the Church of *Rome*, who on complaint of the abuse, not only hath ordained no remedy for the recalling of the people to the primitive custom, but hath established and confirmed these private Masses maugre all opposition and resistance, inflicting an *Anathema* upon every one that dares disprove them.

Art. 2. S. 8.

Ibid: S. 18.

De legit. usu:
Eucharist. l. 10

As then the people were first faulty in the not doing of their duties, so we shall finde them as deficient in the second point, for the not claiming of their dues. For if the question should be asked, how and by whom the Laity were first denied the Cup in the blessed Sacrament: It must be answered, the People lost it by degrees, for want of putting in their claim to assert the title; for not demanding the performance of our Saviours will delivered and declared in his holy Testament. That it was instituted in both kinds by Christ, administred by St. *Paul* in both kindes at *Corinth*, and that it was so used in other places during 600 years and upwards, is confessed by *Harding* in his reply to *B. Jewell*. When, and upon what Motives, and by whose Authority, this innovation was first made, is not yet agreed upon among themselves. *Greg. de Valentia*, who took much pains in the examination of this business, returns an *Ignoramus*, or a *minimè constat*, unto all these Queries; and at last is fain to father it upon the usage of the Church, and consent of the faithful. For the consent, or at the least the not gain-saying of the faithful, there is no doubt of that, for ought

ought I can finde, and that's the point we now complain of. But for the usage of the Church, which also he pretends, to make up the matter, that came in of late. *Thomas Aquinas*, who lived about 300 years ago, no more, hath delivered plainly, *calicem in quibusdam locis populo non dari*; that the Cup was not then administred unto the people in some certain places. An undeniable Argument that it was universally received then in all places else. Nor was it ever otherwise determined that I can hear of, till the Assembly held at *Constance* (for I can hardly think that it was a Councel) decreed it, against Christ himself, with a *non obstante*; which after was confirmed and ratified in that of *Trent*.

Now, as the Prophet once complained, as was the People then, such was the Priest; and as the Priest was then, such were the People; both ignorant alike, and both alike negligent: The negligence incumbent on the Priests was of two sorts also; first, in not teaching of the People as they ought to do; and 2dly, in not applying speedy and peculiar remedies to emergent mischiefs. The Priests lips, by the Lords appointment, were to preserve knowledge, and at their mouthes the people were to seek the same: so the Prophet *Malachi*. But when the Priest became quite destitute of knowledge, through affected ignorance; or had his lips sealed up, through affected idleness; they fed the People with dumb shewes and Images, the Lay-mens Bible, and with the pomp and ceremonies of the Masse, the Lay-mens Idoll; or with the counting of their Beades, the poor peoples *Paternoster*: *Qua non officia mentis, sed ministerio corporis consistunt*, as once *Lactantius* scoffed it of the an-

Malach;

Div. Inst:
l. 4. c. 3.

cient Gentiles. By meanes whereof the rites and ceremonies of the Church were grown so numerous, that they became a burden to the Church of God; and being first ordained as helps and accessories to Gods publick worship, came in the end to be accounted the meritorious and essential parts thereof: and having in their Institution first no more then *usum significandi*, a power to signifie, attained at last to *usus efficiendi*, a power to dignifie, in the production of the works and effects of Grace.

As for the fault in not applying speedy remedies to emergent mischiefs, that relates chiefly to the Prelates, as those who are intrusted by our Saviour with the powers of Government. For if at first, upon the broching of some new opinions which seemed to tend to any alteration in the things of God; the Prelates had bestirred themselves, tryed and examined it by the holy Scriptures, or by the tendries and expressions of the Primitive Church, we had not now been troubled to decry those Doctrines which are obtruded on the Church for Catholick: Or if they had compelled the People to observe those Ceremonies which had been recommended to them from most pure Antiquity, and not have suffered others to be thrust upon them, either by practise or connivence: we had not been troubled to discard those usages, which had defiled, if not prophaned the whole Worship of God. So when the Latine Tongue in these Western parts, by reason of the intermixture of *Gabes*, *Hunnés* and *Fendalls*, and other Nations of the North, began to alter and degenerate from its ancient purity, if then the Prelates of the Church had also changed the Language of the publick

lick Liturgy, and fitted it to the understanding of the common people, the Church of *Rome* had never been accused of so foul a crime, as to inforce poor people to a Latine Service, to which they cannot say Amen.

For sure it is an excellent rule of him in *Gellius*, that men must speak according to the times in which they live, and live according to the times which old Stories speak of: *Moribus antiquis, presentibus utere verbis*, as that Author hath it. Agreeably to which good Rule, those in the Church of *Rome* might have kept together the ancient Piety and Discipline with the modern Languages.

Hitherto we have noted and surveyed the Devils practises upon the nobler sex of man: Think we he holds so wretched an opinion of the other, though the weaker Vessel, as to conceive them utterly unserviceable for the improving of his Harvest? If we observe his doings, we shall finde it otherwise. He had so good success with *Eve*, in his first attempt, that he had shewn himself at once ingrateful and unprovident to have left them so. He knew that by the constitution of their sex, they were weak, but wilful; easily won to entertain new fancies and opinions, but not so easily to forgo them. He also knew, that by the eagerness of their affections, and the insinuating powers which they have by nature, they are most diligent and industrious in drawing their Husbands, Children, friends and servants, to entertain that cause which themselves affect: Upon this ground he would not send out *Simon Magus* without an *Helena*; nor would *Montanus* venture on the Stage alone to disperse his Heresies, but must

No&. Act.

Gen. 3:

S. August.
de hæres. c. 1.
Id. c. 27.

Sulpitius Se-
ver. 1. 2.

have *Maximilla* and *Priscilla* joyned Assistants with him. And if *Priscillian* have a mind to pervert the People, and raise a faction to himself in the Church of God, he will not fail to court the Women, and make them fast unto his party. *Sulpitius* so assures us of him, that he was much admired and followed by the female sex, who loving novelties, and being of unsettled judgement, *catervatim ad eum confluebant*, resorted to him by whole flocks and multitudes.

Horar. de
Arte.

2 Tim: 3:
v. 61

So for the sowing of his tares in the middle Ages, what use the enemy made of *Maud* the Countesse, in the advancing of the Popes supremacy; what of *St. Briger* and *St. Clare*, (if I may so call them) in laying the burden of professed virginity upon the necks of tender Maidens, which they can neither carry as they should, nor cast down when they list, the Story of those times can witness, and these Ages feel. The enemy is still the same, *qualis ab incæpto processerit*, the same Satan still, and will not suffer this poor sex to remain in quiet; but works upon them by his *Emissaries*, and practiseth upon them by his *Agents*, as knowing what fit Instruments they are to advance a party. Not that he doth employ them often in the setting, but in the selling of his tares; their business lies not in the Field, but in the Market, to passe them up and down, and from hand to hand, and raise the price of the Commodity. *St. Paul* foretells us of a sort of men that should creep into Houses, and lead captive silly women laden with sin, and driven about with divers lusts. Now we finde it verified; where we may note, (and I but note it by the way) that those who are led captive so, in the Apostles Judgement, are

are but silly women, or *γυναικίστα*, as he calls them, laden with sin; and therefore easie to be wrought on, and so not walking in the wayes of Gods Commandements; and driven about with divers lusts; therefore not rightly grounded in the rules of constancy. Such women as are there described by the Apostle, silly and sinful, and unconstant too, let them for me be still led captive, tis a gain to lose them.

Thus have I represented to you a discovery of the enemies practises; 1. the use he makes of the affections, passions and deficiencies of his severall instruments, to bring about the *fecit hoc* which my Text here speaks of. And though it be a matter of no small difficulty to trace the Prince of darkness in his deeds of darkness, yet I have done the best I could, directed by the light of Scripture, and by the Candle of antiquity, to observe his goings. The use we make of all is this; that we avoid those humors and deficiencies in our severall stations which Satan is so apt to work on; that we be neither puffed up with ambition, nor tickled with vain-glory, nor filled with coverous desires; nor pined with discontent and envy, nor dulled with ignorance, nor finally besotted with a lazie negligence. These passions and defects if we yield not to, we need not fear the enemy, nor his *fecit hoc*. For God, even our own God, shall give us his blessing, and strengthen us in every good, both word and work. To whom be glory, &c.

Amen.

SERM.



SERMON I.

At CHRIST-CHURCH Septemb. 26. 1643.

MATTH. 13. v. 28. *part. ult.*

Vis imus & colligimus ea?

*The Servants said unto him, Wilt thou that we go
and gather them up?*

Velleius Pa-
terc; l. 2.



*Am vari: se gessit, ut nec lauda-
turum magna, nec vituperatu-
rum mediocris materia deficeret:*
It is affirmed by the Historian of
Caius Caesar, how he behaved
himself in such different manner,
that there wanted not forcible
reasons to condemn, yet excuse sufficient to com-
mend him. The like may we affirm of our Servants
here; he that doth look upon them in their sleep and
negligence, and findes them *ut dormirent homines*,
cannot but think them accessary to so great a mis-
chief as Satan brought upon the Church in sowing
Tares. The opportunity they gave him by their dull
security, or at the least their supine carelesness,
makes them parcel-guilty. And he that undertakes
to

to defend them in it, will questionless as much betray his Client, as they their Cause! But look upon them when they were awakened, when they had seen their own error, and the Churches danger, and then how many things are there worthy at once of our applause and imitation? *In seculis habemus tam quod laudemus quàm quod imitemur*, as my Author hath it. First, their fidelity, *quod accesserunt*, in that they came unto their Master, made him acquainted with the accident, and so prepared him for the Remedy. Their coming was an Argument of their good intentions, and that they had not willingly betrayed the trust reposed in them; they did not fly on the discovery. And next we have their care, *quod quaesierunt*, that they could never be at quiet till they were satisfied in the Original and Instrument of so great a mischief, till they had learnt the *unde*, whence the rares should come. And when their Master had informed them in the *facto hoc*, and told them that the Enemy had done it, yet they stayed not here, as if the question had been made out of curiosity, more to inform their understandings, then reform the matter. They thought it did concern them to redeem the time, because their former fact was evil. And as the enemy had *curved* by their sloth and negligence, and thereby took occasion to destroy Gods Harvest; so they conceived it did belong to them especially to labour in the Reformation, and to reduce Gods Field to its primitive lustre by their zeal and courage. This was the thing most aimed at in the *Accesserunt*, this the chief reason of their coming. No sooner had they heard that the enemy did it, and that this enemy was the Devil, (*Diaboli calliditate* *factum*;

Gorran:
in locum.

v. 27.

v. 28.

Lyan.
in locum.

factum est, as it is in *Gen* 22. 14. presently they make an offer of their service to redress the mischief, and by their joynt endeavours to root out those tares by which Gods Field was so indangered. The servants said unto him, *Vis imus & colligimus ea*, Wilt thou that we go and gather them up?

This is the last part which the Servants have to act in this present Dialogue; and in this part they give a fair expression of their zeal and wisdom. He that will take their Picture right, shall finde that it consisteth of these five Lineaments: For first, we have a noble courage, *vis imus*; Sir; Wilt thou that we go and give the onset? Tis not the Devil whom we fear, nor any of his wretched Instruments, how great soever they may be, both in power and malice. *Vis imus*. Say but the word only, and thy servants go. And next, we finde an honest zeal to rectifie what was amisse in the Field of God, *Vis imus & colligimus ea*. Is it your pleasure that those Tares shall be rooted up? Tis not the Tares we are in love with, how fair soever to the eye, how plausible soever they may seem in the opinion and esteem of seduced people. Say thou but *faciat is hoc*, and thy servants will do it. In each we have their readiness and unanimity. First, *imus & colligimus*, we go and gather, in the plural number; then *imus & colligimus*, we go and gather, in the present tense; and last of all, we have their temper and obedience, guiding their counsels by their Masters will, and governing their zeal by his direction, *Vis imus & colligimus ea*. This we are ready to perform, if you please to have it so, if otherwise, we neither are so in love with danger, nor so ambitious of employment; as not to take your

Warrant

Warrant and Commission with us for our justification. And therefore *fiat voluntas tua*, not our will, but thy will be done; *Vis imus & colligimus ea?* Wilt thou that we go and gather them up? These are the features which I am to draw, though I confess with an ignorant and unskilful pencil; leaving them to be better limmed and polished by your more seasonable meditations. And first I am to lay before you their heroick courage; *vis imus?* wilt thou that we go?

Scientia parum est nisi accedat & virtus; Knowledge Lactant. l. 3. c. 8. is little worth when it comes alone, when it is neither joyned nor seconded with vertuous purposes. Some desire knowledge only that they may be known, and this is vanity: some only for the thing it self, to know, and this is curiosity: others, that they may edifie therewith, and this is charity. This last kinde was the desire of knowledge which these servants brought, when they repaired unto their Master with an *unde hac?* They only laboured to discern whence the Tares should come, that so they might bethink themselves of some present Remedy. And having found out what they sought for, a man would easily have thought they had found enough to save them any further trouble: To tell them that the enemy was abroad, and that by his false Arts and Practises he had sown those Tares, might well have been a *superfedeas* to all further care; for who would willingly provoke an enemy, especially in matters which concern the publick, when by declining of the business, & quitting an employment of such dangerous nature, he may preserve himself both in peace and quietness? But when this Enemy is discovered

A a

further,

further, to be an enemy of no common rank, but even the very Prince of darkness, *qui tot Legionibus imperitat*, one that commands so many Legions; I trow it were no part of wisdom to incur his anger, when by a plausible and discreet connivence we may hold fair with him.

To go against an enemy of such power and quality were a desperate madness, such as no man of ordinary brains would be guilty of, when he may safely sit at home, and take such fortune as the success and issue of affaires should offer: yet such was the undaunted courage of the servants here, that none of all these cautions or considerations could preponderate with them, or hinder them from venturing in their Masters cause; *vis imus? Wilt thou that we go?*

And 'twas no mean note of a noble courage that they would be going: It seemes they thought it not becomming to sit still at home, and spend their time in consultations, how, and by what close meanes, without the open hazard of their lives and fortunes, so great a business as that was might be best effected. The mischief which they feared was imminent, not capable of long debates, of slow and lingring deliberations. *Dum quid sis dubitas, jam potes esse nihil.* And whilst they spent the time in Disputes and Questions, casting of doubts, and raising casuall or emergent scruples, the mischief which they feared might have fallen upon them. 'Tis true, the enterprise was great, and full of danger, and therefore was to be encountred with an equall courage, both in the onset and pursuit. The greater the attempt was conceived to be, the braver resolutions were required

Martial.

quired in them that durst undertake it. Poor are the spirits of those men who in a time of common danger, when the whole Church is threatned, and the State oppressed, dare not go forth to meet an approaching mischief. To sink under the burden of calamitous fortune, and not to struggle with adversity, is the next way to tempt and invite it to us. When troubles are at hand go forth to meet them; *Tu ne cede malis, sed contra audentius ito*, was a brave old Rule, both given and practised by the Heathens in matters of farre lesse concernment then the present business. And 'twas a gallant speech of Pompey, worthy the Reputation and Renown of so great a spirit, *Necesse est ut eam, non ut vivam*. He was employed by his Country, the State of Rome, to scour the Seas, and bring in such provisions of Corn and Victuall as the Town then wanted: from which when some who seemed to be his friends dissuaded him, urging the difficulty of the action, and the apparent hazards he was like to run; he answered, that his going was more necessary then his life could be; *Necesse est ut eam, non ut vivam*. No life could be so precious to him as his Countries safety; and therefore go he would, though the windes said nay, and all the forces of the World had been raised against him.

Ovid:
Plutarch.
in Pomp:

But Pompey shall not go alone; the Church of Christ can yield him Equals, though Rome yielded none. *Pompejusque parem*, which was there a Paradox, is here the ordinary practise of Gods Saints and Servants. More then so, *major hic Pompeio*, what speciall Servant is there of the Lord our God who hath not shewen a braver and more noble courage? When Moses was employed by God on so lowre a

Y
Numb. 12.3.

Message, as to solicit *Pharaoh* the *Egyptian* Tyrant for the dismissal of the House of *Israel*, what dangers might not he have feared? what reasons might not fairly have been pretended to excuse the Journey? And when he was resolved upon it, what difficulties did he meet with? how many times was he repulsed with threats and terrors? yet God no oftner said to *Moses*, though he said it often, *Ingrederere ad Pharaonem*, Go unto *Pharaoh*, that bloody Butcher of my Children, that merciless oppressor of my people *Israel*, and tell him that he shall no longer keep them in that house of bondage; but *Moses* went immediatly upon the errand. It was no need to bid him hast, when the afflictions of his people, and the necessities of that poor Church did require his going. *Moses*, though celebrated in the Scripture for a man of meekness, *mitissimus super omnes homines*, as the Vulgar reads it, wanted not courage to go on when the Lord commanded. But this perhaps shewed more of his obedience than his resolution; and *Moses* did no more in this than the other Prophets, none of which stayed behind, or put off the service (excepting once the Prophet *Jonah*) when God bad them go.

Let us next therefore look on the Prophet *Esay*, who when God wanted one to reform his Church, and seemed thus to proclaim his wants, *Quem mitte*
Esay c. 6. v. 8. tam, & quis ibit nobis? Whom shall I send? who will
go forth for us on this desperate and ungrateful service?
 made offer on his own accord to undertake it, *Ecce ego! mitte me*; Here am I, (saith the Prophet) let me be sent, and see if I decline the business, or dare not put my self on the undertaking. The Prophet
 was

was resolved upon the *imus*, to go, as soon as he perceived the Churches dangers. He stayed but for his Mission & Commission; *Vis imus? Wilt thou that we go?*

And yet we are not come to the best examples which the Church yields us in this case. The Prophets, though they were imployed by the Lord their God, in matters of this thankless and invidious nature, yet were they seldom sent abroad beyond the bounds and limits of their native Countrey, where they were countenanced and backed with their friends and kindred. It was not so with the Apostles, their *Ite* was of a more large, almost an infinite extent; *Ite in omnes gentes, Go into all the World and preach the Gospel.* And they were told before they

Matth. 28.

undertook the business, *Ecce mitto vos, Behold I send you forth as sheep amongst the Wolves; and needs* Id. cap. 10.

must tell you beforehand, that you shall be converted before Kings and Councils, the Rulers of the Synagogue, and the Court of Sanhedrim of the Elders, by whom ye shall be buffeted and reviled, condemned and executed. More then so yet; *Satanas expetivit*, Satan himself desires to sift and winnow you. And though I give you power to cast out Devils, yet do not think

Luk. 22.

that Satan will so easily forgo his hold, or lose the Kingdom which he hath so long possessed in the souls of men. Tis neither against Principalities and Powers, nor only against flesh and blood that you are to wrestle; but against the Devil and his Angels, against the Rulers of the darkness of this present world: yet finde we not that any of those blessed Spirits was therewith discouraged, or did not think themselves obliged the rather to fulfill their Ministry, because it seemed so full of danger. Which of

them did not travel both Lands and Seas, when once the *Ite* was pronounced? Which of them might not well have said in the Poets Language, *Qua regio in terris nostri non plena laboris?* What corner was there of the Earth which they went not to, in which they did not cultivate the Field of God; and in so doing bid defiance to the powers of darknesse?

We must not look to finde a Parallel to the Apostles in the Ages following. And yet the servants of my Text, in point of courage, came not much behind; whom neither the report of so great an Enemy as had been practising of late in the Field of God, could terrifie from going forth to secure the Harvest; nor the complexion of the Tares, which was fair and specious, could hinder or divert from offering their endeavours to root them out. He that had seen the Fathers of the Primitive times grappling with Hereticks, pleading the Churches cause in their Apologeticks, refusing to comply with those impieties which were obtruded on them by the secular powers; and finally, in going to the Scaffold with no lesse a bravery then if some Actor had been hired to mount the Theater, would surely have conceived them to be men of courage: and 'twas no wonder if the Church did then thrive and flourish when men of courage had the conduct of her chief Affaires. The like may be observed of the times succeeding, though somewhat colder in their love to the Lord our Saviour, as something further off from the dayes he lived in. The renowned *Athanasius* would not stoop to *Arius*, though patronized for a time by the famous *Constantine*; nor yield a Temple to the *Arians*, although required by

Con-

Constantinus to give way unto it. *St. Ambrose* was resolved not to submit his judgement in a point of faith to the decisions and decrees of a Lay-Tribunal, though nothing but apparent ruine was to be expected on his refusal of the same. *Non tanti est Ambrosius ut propter se desiciat sacerdotium.* And when he was commanded to desert his charge, and leave it to *Auxentius*, an *Arian* Heretick; rather then to betray his trust, he would lose his life. *Prius est ut animam mihi quam fidem auferant.* An equal courage unto which we finde in *Chrysostom*, contesting openly with *Gainus*, who then commanded all both in Camp & Counsel, *ὅτι μία ἐκκλησία τῶν ἱερῶν τῆς πόλεως*, though he required but one Church only within the City, wherein the *Arians* whom he favoured might have leave to meet. Nor might these latter and degenerate Ages wanted examples of this kind: Witness that stout and noble courage which appeared in *Luther*, who being sent for unto *Wormes* by *Charles* the Emperor, to render an account of his Faith and Doctrine, and much dissuaded by his Friends from that desperate journey; returned this gallant and courageous Answer, that go he would, *licet contra se tot insurrecturi essent demones quot in tectis adium cernerentur tegula*, though all the Houses in the Town were tiled with Devils.

It is a saying of *Paterculus*, *Eminentes viros magnis adiutoribus usos esse*, that the most eminent sort of men have commonly the ablest servants. And it concerns them so to have; they could not else go through with those great affaires which are incumbent on their places. *Josuah* and *Caleb*, *Moses* Ministers, were they not men of faith and courage? What

Lib. 6. Ep. 32.

Id Ora. 5.

Socr. hist. l. 6.
c. 5.Hist. Conc.
Trid. l. 1.Patercul.
hist. l. 2.

notable exploit could *Moses* have atcheived against his Enemies, or in the conduct of Gods People to the Land of *Canaan*, if not so seconded and assisted? And if we finde so many famous Victories obtained by *David*, was it not that he was well served and followed by men of Valour and Renown, his mighty men, as they are called in holy Scripture? Men of weak spirits are not fit for great undertakings, as being neither constant to their principles, nor resolute in their conclusions. And therefore 'tis to be observed in Almighty God, that when he sent out any of his servants on some great design, he used this *Item* most an end, *viriliter agite & confortamini*, i. e. *Be strong and of a good courage*, as the English reads it.

Deut. 31.6.
2 Chron. 32.7.

It seemes God doth not think himself well served when he findes it otherwise; when those whom he employeth in his publick service had rather flie to *Tarshish* then go on to *Ninive*. And being he is the Husbandman intended in the present Parable, he could not chuse but take it kindly from his Servants, that they expressed so great a courage, as to make offer of their best endeavours for the promoting of his business; *vis imus? Wilt thou that we go?* This sheweth that they were resolved upon the *imus*, to go forth couragiously, and not to sit down idly in a time of danger. But to what end they would be going, and what they did resolve to do when they were going forth, that we shall finde in the *Colligimus*. We had their courage in the *imus*; their zeal comes next in the *Colligimus*; *vis imus & colligimus ea? Wilt thou that we go and gather them up?* my next particular.

Qui non zelat non amat. Where there's no zeal, there is no love, no sincere affection. A truth so clear and evident in St. *Augustin's* time, that it was grown into a Proverb; however afterwards disputed amongst the Schoolmen. In vain do they pretend to love, who are not zealous in behalf of the thing beloved: they love not God, who are not zealous of his glory; nor cordially affect the Church, who have no zeal unto her peace. K. *David* rightly understood the nature of it, when he affirmed it of himself, in regard of God, *Tabescere me fecit zelus meus, My zeal hath even consumed me, because mine enemies have forgotten thy words*; and in relation to Gods Church, *quoniam zelus domus tua comedit me, The zeal of thine house hath eaten me.* This last kind of zeal (I must needs say that) either hath been much mistaken, or not rightly practised: the times being such wherein the zeal of some Reformers hath eaten up many of the Houses of Almighty God; and doubtless, will devour the remnant of Gods dwelling-places, if not stopped in time: therefore to set the matter right, that both the Text may be restrained to its proper meaning, and zeal be regulated & directed by the holy Text, we will explain those words of *David* by these words of *Augustin*: *What is the man, saith he, who is devoured or eaten by a zeal to the House of God? Even he, qui omnia quae foris ibi videt perversa satagit emendare, cupit corrigere, who studieth to amend and rectifie whatever stands in need of a Reformation: the ordinary glosse makes the same glosse on it, but with some little alteration of the words and Phrase.*

Such was the zeal expressed by the Servants here. No sooner had they seen the tares in *fecissent fru-*

Augustin.
Contr. Adamant. c. 13.

Tho. Aqu.
1, 2. qu. 8. S. 4.

Pf. 119. v. 139.

Psal. 39. v. 9.

Tract. 10.
in Joh.

Itum, and by their Masters answer found from what seed they came, but they were vehemently zealous to root them out. They knew full well what mischief would ensue, if it were not looked to, both in relation to the Field, in danger to be overgrown and mastered by them; and to the Children of the Church, who when they trusted to be fed with the bread of life, might unawares be poisoned with the bread of wickedness. In both respects, no course more proper as they thought, than *ire & colligere*, to go and gather them, before they had destroyed the Wheat, or by that Gods people. This they resolved to do, there's no doubt of that. Their *imus & colligimus* make that plain enough; but in what way they meant to do it, hath been made a question.

Lyran.
in Mat. 13.

Gorran in.
locum.

Chrysost.
in Matth.

Theophyl.
in eund.

Lyra conceives their purpose was to gather them to root them up, in such a way as was peculiar to the Church, *separando eos à communione Ecclesie*, by severing them from the Communion of the faithful. The like saith *Gorran* also, and some latter Writers; others, and those of more Antiquity, but farre more eminency in the Church, think rather that their meaning was to cut them off, not only from the body of the Church, but of all mankind; to go against them with the Sword, and destroy them utterly.

Chrysostom so conceives it, saying, that if they had gone on as they were resolved, in prosecuting of the Heretick with fire and sword, *πόλεμος ἀπονοστήσεις τὴν αἰκμαίνον ἡμελλεν ἐισάγειν*, blood-shed and warre must needs have followed over all the World.

Theophylact goes to work more plainly, and tells us, that the servants being offended at the growth of Heresies, by consequence incensed against the Hereticks

reticks themselves, *βέλους ἐκείνων ἐν τῷ βίῳ*, were of a minde to make quick work with them, to rid them of the troubles of this wretched life, and so to save the trouble of more tedious process.

To which of these two courses their zeal might bend them, is in the next place to be considered; I conceive the last. And this I am induced to think by the Masters Answer; who on the hearing of the Proposition returned a *non*, (for it is plain, he had a negative voyce, of which more hereafter.) He did not like of the intention: and to dislike their purpose there had been no reason, had their design been to proceed only by the Churches censures. He that committed to the Church in St. *Peters* name, the power and dispensation of the keyes, intended not that they should serve for nothing but a dumb shew, a sign and token only of a powerless Ministry. And when he gave to his Apostles so direct a power of binding and retaining sins, and giving over unto Satan the impenitent person, think you, his meaning was they should never use it? If so, St. *Paul* must needs be guilty of no small offence, in dealing so severely with the man of *Corinth*: and wonder 'twas, there was no relaxation sued for from the Court of Heaven, in case of so severe and just a sentence. And to what end serves *Dic Ecclesia*, if the poor Church have power to hear, but not to censure? or if upon the Churches censures, none be so fit to be accounted either an Heathen or Publican, as he who is intrusted by the Church to inflict the same? Assuredly God would not disallow the course which himself prescribed; or by removing from the Church the power of censure, open

Matth. 16.

Joh. 20. v. 23.

1 Cor. c. 5. v. 5.

Matth. 18.

a gapp to all impurity both of life and doctrine.

Serm. 2.

There was a time once in the Church of *England*, (I do not say it is so now) wherein the censures of the Church, under pretence or colour of some civill sanctions, were either quite abolished, or of no effect; to the no small increase of vice, because it nourished a presumption of impunity in vicious persons. Of this old Father *Latimer* doth thus complain in a Sermon preached before King *Edward*: *Lechery* (saith he) is used in *England*, and such lechery as is used in no other place of the *World*. And yet it is made a matter of sport, a matter of nothing, a laughing matter, a trifle, not to be passed on nor reformed. Well, I trust it will be amended one day, and I hope to live to see it mended as old as I am. And here I will make a suit to your Highnesse, to restore unto the Church the Discipline of *Christ*, in excommunicating such as be notable offenders. Nor never devise any other way; for no man is able to devise any better then that God hath done, with excommunication to put them from the Congregation, till they be confounded. Therefore restore *Christs* Discipline for Excommunication, and that shall be a meane, both to pacifie Gods wrath and indignation; and also that lesse abomination shall be used then in times past hath been, and is at this day. I speak this of a Conscience, and I mean to move it of a will to your Grace, and your Realm. Bring into the Church of *England* the open Discipline of Excommunication, that open sinners may be stricken withall. So farre the very words of Father *Latimer*. Let every one consider of them as he thinks most necessary: perhaps the Sermon may be more effectuell with some kinde of men, when

when one is raised up from the dead to preach unto them.

Besides, this could not be the way which was intended by those servants, if either we consider their *Colligimus*, or the *eradicetis* of their Master in the following words. The servants, or the Church in them might have gone on to excommunication of the Heretick, and the condemning of the Heresie, without the least fear or imagination, that by so doing, *eradicetur simul cum eis triticum*, the wheat, the Lords good seed would be pulled up with them. The censure of an Heretick doth rather strengthen then destroy the truth of Doctrine, and he that doth correct a stubborn and impenitent sinner, hindreth not, but confirms the vertuous person in the way of godliness. And for *Colligimus*, that is we know a compound word, as is συλλέξομεν in the Original, and doth not so much signifie a single gathering, as a gathering up of all together: and so the word is used in the following Verses. It seemes the servants of my Text would have made short work, and swept away these tares at once, without more ado: which howsoever it may be done sometimes *in ore gladii*, which devoures all things where it is permitted to range at liberty: yet is it seldom done, it ever, *in gladio oris*, by Admonitions, Excommunications, or any other kind of spiritual punishments, *Non excommunicandam multitudinem*, was the rule of old; The censures of the Church do only *legere*, pick here and there a man out of many sinners, by whose exemplary corrections others may beware of the like offences. *Tormenta paucorum sunt exempla omnium*, as my Author hath it. *Colligere* is none of hers in this sense Stapleton.
in Promp.

and meaning. And therefore here was no such meaning, as to proceed by excommunication, to bring these tares to be arraigned and tryed at the Churches Barre.

Luk. 9. v. 54.

And being their meaning was not so, their zeal though more remarkable, was yet lesse warrantable. A zeal like that of James and John, the two Sonnes of Thunder, *Vis dicimus ut descendat ignis? Wilt thou that fire come down from Heaven to destroy these miscreants?* No dealing with some zelots of both sides, but by fire and faggot, by the sword at least; for which they have no warrant I am sure from either Text. Neither indeed do they which stand most on it fetch their grounds from hence; or if they did, how wretchedly would those grounds deceive them? neither the Brethren there, nor the servants here, had any calling from the Lord, to be the instruments of his vengeance. The Apostles were ordained by Christ, amongst other things, to offer unto God the sacrifice of prayer for the sins of the people; but not to sacrifice the people for their sins to God. No such burnt-offering to be found (I am sure of that) in all the Gospels. And 'twas the duty of these servants, not to confound the Heretick, but to confute the Heresie; rather to pray for the conversion, then practise the subversion of the wicked man. Our Saviour Christ rebuked the two Brethren for their fiery zeal, *nescitis cuius spiritus estis, Ye know not of what spirit you are.* Nor fared it otherwise in effect with the servants here, although the reason of their indignation was more just and visible. For though we do not finde that this zeal of theirs was openly reproved by their Lord and Master, yet it was tacitly disproved,

v. 55.

proved, because not suffered to proceed unto execution. The goodness of our God winks at the errors of an honest zeal, and doth so love the strength of our good affections, that it passeth over their infirmities. If it transport us, as it doth sometimes, beyond our limits and due bounds, he rather pardoneth the exiliencies of our heat and fervency, then the indifferences of our lukewarmness. How highly would the Lord esteem a well-governed zeal, when as his mercy crowns it many times even with all its faults?

And yet this zeal of theirs, if considered rightly, was neither faulty nor ill-governed, although mistaken in the meanes and instruments which God intended to make use of in so great a work as the eradication of these tares, the finall condemnation of them. God purposed to bring them to destruction, but not by their hands, not by their endeavours; and thoroughly to purge his field of a seed so dangerous, though not so soon as they expected, not till the very coming on of Harvest. The error of their zeal was but in the circumstances, not in the substance of the work. The work was to be done, but not by them; and at another time, not then when they made the offer: but this was more then God had formerly revealed unto them. So as the worst which can be said of this act of theirs, was, that they had a zeal to the glory of God, but not according unto knowledge; I mean the knowledge of all points and circumstances which God did purpose to observe in so great a business. Which zeal of theirs, how infinitely may it condemn the coldness and stupidity of this present Age, in which there are so few, if any, that

that are affected zealously in the cause of God? How few made offer of their service, when occasion was; I say not to root out, but suppress those tares which threatened then such imminent dangers, and have since brought so sad a desolation on this Church of Christ? And now that they are come so fully to *fecissent fructum*, how few present themselves to their Lord and Master, saying, *vis imus & colligimus ea*? is it your pleasure that we go and gather? *Hujusmodi si zelus singulorum esset non sic abundarent zizania*, as mine Author hath it. Were there more zeal amongst the servants of the Household, there would not be so many tares in the field of God. There's no doubt of that; especially if this zeal be armed with courage, and both these seconded with readiness and unanimity in the promoting of the work, according as we finde it in the servants here.

For, as was formerly observed, they did not only come before their Master with zeal and courage, but shewed in both their readiness and unanimity. First, *imus & colligimus*, we go and gather, in the plural number; then *imus & colligimus*, we go and gather, in the present tense. First, *imus & colligimus*, in the plural number. And it was wisely done that they went together, they might have otherwise been foiled in the undertaking. The enemy against whom they resolved to go, was strong, and his Army numerous, a Legion of them in one man; how many Legions then were they to meet withall in the present enterprise, in which so many men were ingaged and interess'd? Had they gone severally one by one, as in distracted times men do use most commonly, how easily had they been made a prey to the roaring Lion?

Lion? how little good had they been able to effect, had they scaped his Clawes? We know who said it well enough, and on what occasion, *Dum singuli pugnant universi vincebantur*: Our Ancestors the Britains when they fought one by one were all quickly vanquished; when they joyned hearts and hands together, they were then impregnable. If therefore we will go and gather, as becomes men of courage in a time of danger, let it be *imus & colligimus*, in the plural number, as becomes men of wisdom in a common cause. Let not zeal make us inconsiderate, nor too much *gaitè de coeur*, prompt us to be foolhardy, as they use to call it. The Servants of my Text had as much zeal and courage as the work required, (and 'twas a great and weighty work, if we mark it well:) yet they resolved to joyn together, not only for their own security, but to assure themselves of a speedier Conquest. United forces are no lesse necessary in the field of God for the suppressing of his enemies, then are united prayers in the Congregation, for the obtaining of his mercies: therefore *vis imus & colligimus*, in the plurall number.

*Tacitus in vit.
Agric.*

Next it is *imus & colligimus*, in the present tense. They were not only on a resolution to go and gather, but to do it presently. Their courage was too great to delay the action, their zeal too fervent to procrastinate so desired a service. *Non aiunt ibimus, sed* *imus*, as mine Author hath it. They say not, we will go hereafter, on more mature deliberation; but were ready to advance as the word was spoken. They did not only speak of going, but were even going whilest they spake. The servants of my Text were too full

*Stapleton in
Pro npt.*

August.
Confess. l. 8.
c. 5.

Id. Ibid.

Lucan. l. 3.

Psal. 95.

of courage to trifle and delay the time in their Masters business, as did the Father in the work of his own conversion, with *modo, ecce modo, and sine paululum*: they cryed not with the sluggard in the Book of Proverbs, *A little more sleep, a little more slumber, a little more folding of the hands*. The Father tells us of himself, that *modo & modo non habebant modum, and sine paululum in longum ibat*, how one delay begat another, till he had almost lost the opportunity which had been offered to him by the Lord his God. And one inferior unto *Solomon* in all parts of wisdom could say unto his Generall, *tolle moras*, that to delay the onset, was to lose his Victory. The Iron must be struck when it is at hottest; he that works on it when tis cold, doth but beat the Anvil. And tis an excellent Rule in Physick, though a Poet gave it, *Principiis obstare*, to have an eye to a Disease when it first breaks forth. The Medicine comes too late to remove a malady, which is confirmed and settled by a long delay. And so tis also in this case with the Churches Doctors: He that doth undertake the cure of a crazie Church, must be instant in it, not put it off until the morrow. *Hodie si vocem ejus*, To day if you will hear his voyce, saith the Prophet David; and *operamini cum vocatur hodie*, Work whilest tis called to day, saith the Sonne of David. No tence so proper as the present for this weighty work. If they intend to go and gather, either by labouring in his Vineyard, or by setting forth against the enemies, it must be *imus* and *colligimus* in the present tence, before their courage is grown cold, and their zeal abated. Sure I am, so it was with my servants here: and yet they were not so intent on the present service,

service, as not to take their Masters leave and instructions with them, guiding their courage by his will, and governing their zeal by his directions. This shewes their temper and obedience, as before I noted. *Vis imus & colligimus ea*: Wilt thou that we go and gather them up?

Turpe est in extremo actu deficere. To fail in the last Act in the close of business, is a foul reproch; and derogates not only from the Agent, but from the enterprise. The servants had done all things well since they were awakened, both in their coming and enquiry, the resolute expressions of their zeal and courage, their readiness and unanimity in the promoting of their Masters business: There wanted nothing now to dispatch the work but a Commission from their Master. And certainly it stood with reason, that in a business wherein their Master was concerned in so high a manner, they should do nothing rashly without his consent. Had they gone otherwise to work, they had not merited so much for their zeal and courage, as they had forfeited and lost for want of wisdom. *Sape honestas rerum causas, ni iudicium adhibeatur, perniciosi exitus consequuntur*, as he in *Tacitus*. Zeal without judgement and advice may be compared to a brush-Bayn-Faggot in a Country-Cottage, more likely farre to fire the House then to warm the Chimney. And zeal and courage destitute of consent and counsel is but like *Sampson* in the Story, when as his hair was grown, and his eyes put out; and seldom serves to other purpose then to pull the House upon our heads. But here zeal yielded to obedience, and courage thought it no disparagement to submit to temper. Here was both

Tacitus.
hist. l. 1.

Id. Ibid.

modus caritatis, & temperamentum fortitudinis. This made them first consult their Master, before they went to execute their own desires; and it did well with them: the bit of respect being oftentimes as useful as the spur of courage. Discretion is a sure guide to zeal, and only that which keeps it that it breaks not out into open fury. If good directions do not hold the reins, our good intentions many times may chauce to break their own neck, and the Riders too: and which is yet most strange of all, without such guidance and instruction our zeal to God may lead us from him.

Besides, the business which they came about, was their Masters chiefly: the field of which they were so zealous, did belong to him, as the sole owner and Proprietary; and therefore *Ager suus*, his field, *v. 24.* The enemy against whom they resolved to go was not theirs, but his; or theirs no otherwise then as they did retain to him, and weare his Livery: and therefore *inimicus ejus*, his enemy, *v. 25.* Men might have said they had bin desperately bold, and perversely zealous, if they had entred on his field, and against his enemies, without his liking and consent. It had been little to the prayse of their discretion, of their duty lesse; how much soever they might have been admired by unknowing men for great undertakers. And though they had returned with success and victory, yet who can tell but that instead of being made welcom with an *Euge*, Well done my good and faithful Servant, they might have been reproved at their coming home with a *quis-hac quaesivit*, who required these things at your hands? It is the approbation of Authority which makes courage usefull;

full ; and zeal, if it be publick, warrantable. Without that both become unprofitable, in some cases dangerous. We may affirm of them as we say commonly of fire and water, that they are excellent Servants, but ill Masters : or as St. *Ambrose* of the Sun, that it is *melior in ministerio quàm imperio* ; never more useful to us men then when the beames thereof are most meek and gentle, and so the more applicable to our necessities. In these regards the servants had too much neglected both themselves and him, had they been all for *imus & colligimus*, and ascribed nothing unto *vis*, to the Masters pleasure.

Solomon in the Book of *Canticles* compares the Church unto an Army, an Army terrible with banners. And tis indeed an Army most exactly ordered. *Τὰς γὰρ ἐστὶ τῆς στρατιωτικῆς ἀρμοδιότητα*, never was Army better marshalled in the words of *Chrysostom*. Now tis well known that an Army is a gallant sight, when it hath all one motion, and that so many thousand bodies seeme to be guided by one soul ; and every one observeth that rank and station in which he hath been placed by the chief Commander, or other Officers of the field. The poor *Centurion* in the Gospel, was so far sensible of his own Authority, as to appoint the Souldiers under his Command not only what they were to do, but when it was fit to go, and when fit to come. Had they been doing of their own accord, without his *Fiat*, or going upon any action without his *vade*, or appointment, no question but they should have felt their error, though they would not see it. And he affirms it of himself, that he was *sub potestate constitutus*, a man under the Authority.

Tacitus
hist. l. 1:

ty and command of others: implying this, that as he did expect obedience from the common Souldier, so he did yield it to his Colonel, or his Serjeant Major, or whosoever else was in place above him. The Discipline of Warre could not else be kept. *Ita se autum autoritas, sic rigor Disciplina habet.* And if that be not kept as it ought to be, *confusi Equites pedesque in exitium ruunt*, the whole will soon run on to a swift destruction. Thus is it also with the Church, with the Camp of God, that *Acies castrorum ordinata*, as the Scripture calls it. If there be no subordination in it, if every one might do what he list himself, (as did Gods people in those dayes, in which there was no King in *Israel*,) what a confusion would ensue, how speedy a calamity must needs fall upon it?

Chrysost.
in Matth.

The servants of my Text understood this rightly, and therefore though they came provided, and desired nothing more then to give the onset, yet thought they fit to hear how their Master liked it, and to apply themselves to his resolution. *Οὐ γὰρ ἑαυτοῖς ἐπιτρέψουσιν, ἀλλὰ τῷ δεσποτῇ τῇ γνώμῃ ἀναμένουσι*, as it is in *Chrysostom*. They durst not trust, saith he, to their own opinion, in a matter of so great concernment, but referred all unto their Master. Courage and zeal do never shew more amiably then when they are subordinate to good directions: especially, when they take direction from the right hand, from their Master only, not from the interest and passion of their fellow-servants. Though it be *imus & colligimus*, in the plural number, yet tis *vis* only in the singular. One to command, and many to obey, makes the sweetest government. 'Twas prayse and commendation

tion enough for them, that they came fitted and prepared to pursue the action. It was the Masters office to direct, and theirs to execute. *Vobis arma & animus, mihi consilium & virtutis vestra regimen relinquit*, as he in *Tacitus*. Nor were the two Brethren, those Sonnes of Thunder which I spake of, to be taught this lesson, however they may seem transported with zeal or passion. Though the *Samaritans* had incensed them in an high degree, and that they long'd for nothing more, then to inflict some grievous punishment upon them yet they submitted their affections to their Masters judgement. They fell not presently on the affront to their imprecations, nor called for fire from Heaven to consume them utterly, as on the blasting of the breath of their displeasure: As vehement as their zeal and displeasure was, yet they proposed the business to their Master first. It is not *dicimus ut descendat ignis*, it is our pleasure to command that fire come down from Heaven, to destroy these wretches; but it is *vis dicimus*, is it your pleasure that we shall? *Vis imus & colligimus* here, & *vis dicimus* there. In both the Masters leave and liking, is the thing most sought for.

Tacitus
hist. l. i.

Luk. 9.

And 'twas no newes this in the Church of God, that they who were in any publick place or Ministry should fit their zeal and courage to the will of God, and to the guidance of such persons, who under him, and by his appointment, had the chief ordering of the Church. *Isaiah*, though both bold and zealous in the cause of God, and that his lips were touched with a Coal from the Altar, yet durst not meddle in Gods matters, before he had both Mission and Commis-

on:

on too. God had first said, *Vade & dices huic populo*, Go and tell this people, before he undertook the business, or put himself upon the work of reformation. And which is there of all the Prophets that went upon Gods errands without his consent, and stood not more on *dixit Dominus*, then on *dicam populo*? I trow, the times were then corrupt, and the people sinful. The whole contexture of their several Prophecies make that plain enough: yet finde we none of them so hasty in rebuking either, as not to take a speciall Warrant and Commission from the hand of God. No *imus & colligimus* in the dayes of old, in point of extraordinary mission and employment; but still there was a *vis* expressed, some warrant looked for from the Lord, to make way unto it.

So for the way of ordinary Reformation, when the fabrick of the Church was out of order, & the whole worship of the Lord either defiled with superstitions, or intermingled with Idolatries, as it was too often; did not Gods servants tarry and await his leisure, till those who were supreme both in place and power, were by him prompted and inflamed to a Reformation? How many years had that whole people made an Idol of the Brazen Serpent, and burnt incense to it, before it was defaced by King *Hezekiah*? How many more might it have longer stood undefaced, untouched by any of the common people, had not the King given order to demolish it? How many Ages had the seduced *Israelites* adored before the Altar of *Bethel*, before it was hewen down and cut in pieces by the good King *Josiah*? Where can we finde that any of Gods faithful Servants, any of those 7000 souls which had not bowed the knee to *Baal*, did
ever

ever go about to destroy the same? or that *Elijah* or *Elisha*, two men as extraordinary for their Calling as their zeal and courage, did excite them to it, or told them it was lawful for them so to do, without the *Fiat* of Authority to make good the work? Where shall we read in the whole course and current of the Book of God, that the common people in and by their own authority removed the high places, or destroyed the Images, or cut down the Groves, those excellent Instruments of superstition and Idolatry; that they appointed Fasts, and ordained Festivals; or that they did so much as attempt such matters, without this *vis*, the power and approbation of the supreme Magistrate?

This was the Doctrine and practise both of the former times, so far forth as Gods Book directs us in the search thereof: nor ever was it preached or printed till now of late that it should be otherwise; or that the work of Reformation belonged unto the common people, in what capacity soever they were clothed and vested. Of late indeed I finde it to be so determined, it being affirmed by *Glesselius*, one of the *Contra-Remonstrants* of *Roterдам*, that if the Prince and Clergy did neglect their duties in the reforming of the Church, *necesse esse tum id facere plebeios Israelitas*, that then it did belong to the common people. And tis with a *necesse*, if you mark it well; they might not only do it, but they must be doing. Do it, but how? what? in the way of treaty, by mediation and petition, and such humble meanes by which the dignity of the supreme Magistrate may be kept indemnified? not so, but even by force and violence, *licet ad sanguinem usque pro eo pugnent*, even

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to the shedding of their own and their Brethrens blood. In which it is most strange to see how soon this desperate Doctrine found as lewd an use; how soon the people put in practise what the Preacher taught them; but farre more strange to see, (and who can chuse but see it, if he be not blinde?) how infinitely their Scholars in this Island, both for the theory and the practise, have out-gone their Masters. And wonder tis in all this time they made it not an Article of their Christian Faith, and put it not into the place of some one or other of the twelve which they think lesse necessary. Here is a *vis* indeed, they say true in that; but no such *vis* as is intended in the Text. The servants of my Parable knew no other *vis*, then that of Proposition only, it being not their intent nor custom, either to run before or against Authority. And having made the Proposition, they did with patience and humility attend the Answer of their Master, which they were faithfully resolved to conform unto, however it might crosse their own dear designes; but what that answer was you may see hereafter. For though the Master took no time to consider of it, who comprehendeth all things in one generall view; yet being it is a business of such weight and moment, and that your patience hath been tired too much already, I shall defer the same till another time. And therefore here I will conclude, desiring God, &c.



SERMON II.

At CHRIST-CHURCH Jan. 28. 1643.

MATTH. 13. v. 29.

*But he said, nay; lest while ye gather up the Tares,
ye root up also the Wheat with them.*



Pernit cælestis animus humana consilia :

The divine wisdom is not swayed
nor balanced by humane advice. God
doth sometimes make use of Man as a
meanes and Instrument whereby to

*Velleius
Patercul.*

compass his intents; but he takes counsel of
himself alone. For who hath known the mind of the
Lord that he might instruct him? *aut quis consiliarius
ejus fuit,* or who hath been his Counsellor? saith the
Apostle. How inconsiderable and impertinent are our
opinions, in matters which pertain to his heavenly
judgement? how blind in points above, or beyond
our sight? The Servants of my Text, no doubt,
thought themselves fit and able to advise their Ma-
ster, and did not make a proffer of their help and ser-
vice, but that they thought it likely to be entertain-
ed. And though they do not take upon them posi-

1 Cor. 2. v. 16:

Rom. 12. 34.

*Cicurella in
Sixto. Qu.*

tively to prescribe a course for the preserving of the Wheat which was then in danger; yet by the tender of themselves to root out the Tares, they declare expressly that they conceived that way most proper to effect the business. In which, if they exceeded their accustomed duty, or went beyond the modesty of domestick Servants, yet made they fair amends in that humble reverence wherewith they did submit to his resolution. *Non multum pugnabant ut sua vinceret sententia*, as a late Writer hath observed of a Pope of Rome: They were not so much wedded to their own opinion, but that a clearer judgement might divorce them from it. And therefore, as before was noted, *Fiat voluntas tua*, not their will, but his will be done. They offered their advise and assistance in it, *vis imus & colligimus ea?* Wilt thou that we go and gather them up? which having done, they did expect his resolution, to which they were in duty and discretion to conform themselves. And hereto he returns his *non*, a plain refusal of their service, grounded upon a plain dislike of their intentions. *Et ait non*, But he said, nay; lest while ye gather up the Tares, &c.

These words contain the Masters answer to the Proposition which by the servants was presented in the former verse. We may behold therein these two general parts, His Power, His Providence. His Power first, that he was not bound to give obedience to their counsels, or to submit his judgement unto their opinions: His Providence, in having such a tender care of his own good seed, as not to yield unto the gathering of the Tares in the way proposed, for fear the Wheat might have incurred some danger by it.

His

His Power we finde no otherwise set forth unto us then in a bare dissent, a plain negative voice, & ait *non*, but he said nay: he did not like of their Proposition, and therefore was not bound to assent unto it. His Providence, first that he left them not unsatisfied, but layd them down a reason of his Resolution; and then in giving such a reason as counterballanced their desires of a quick dispatch, and made them see the error of their former hast; *Ne forte colligentes Zizania*, lest while ye gather up the Tares, &c. Which reason, though but one in shew, that is to say, the preservation of the Wheat, the good Seed it self, doth yet contain as many reasons as there are severall wayes and meanes, by which in gathering the Tares they might have rooted up the Wheat also. For going the way by themselves intended, which was in *ore gladii*, as before was told you, either in the violence of their proceedings they might have rooted up the Tares and the Wheat together; or else by prejudice or inadvertency have taken that for Tares which indeed was Wheat; or finally, by too much hast and precipitation have destroyed some Tares which might in time have proved good Wheat, and so become a plentiful addition to the Lords Harvest. And therefore *non*, he did not like of their intention, nor would give way unto the Proposition which they brought unto him, *ne forte*, lest under colour and pretence of gathering the Tares in the way propounded, *eradicetur simul cum eis triticum*, the Wheat, the Lords own Seed, might be rooted up. These are the points to be observed, and these I shall run over as they lie before me, beginning with the Masters power; & ait *non*, But he said nay.

Valleius
Patere.

Magna negotia magnis egent adiutoribus : Great Honours are great burdens, and therefore do require more shoulders to support the weight, then those that rest under the quiet and protection of a private fortune: the man that travelleth in affaires of high and generall concernment, is ill advised, if he trust only to himself and his own abilities, and use not the assistance of such friends and servants whose wisdom and fidelity he is well assured of. *Plus vident oculi quàm oculus,* Two eyes see more then one, was the ancient Proverb: And therefore he shall follow but a blinde direction, who puts out any of the light which is offered to him, & will see only by the blaze of his own Candle. And on the other side, those whom great persons do make use of for advice and counsel, should do well to ponder with themselves, that they are only *Adiutores*, not Governours themselves, but helps in Government; that they are Ministers, not Masters; and Counsellors, but not Controllers. He that desires to have an Adjutant to ease him of some part of the care and trouble which is incumbent on his office, or to instruct and counsel him in discharge thereof, would yet be loth to have him in the nature of a Coadjutor, to give him any share in the publick Government, or to submit himself with a blind obedience to all his dictates and prescriptions. That were to alter and invert the whole course of nature, if the head could not choose but be swayed that way which the feet would carry it; and make so foul a Monster of the Body Politick, as either to have too many heads, or else none at all. The servant may do well to advise his Master for the best, when his opinion is required; and he should ill discharge

charge his duty, if he did not do it: but 'twere an high degree of Arrogance in the ablest servant; to think that his advise must needs be followed; and as great weakness in the Master, should he submit to every proposition which is tendered him by those whose Counsel he requires in his great affaires.

The Master in my Text did better understand himself and his place then so: And therefore though the proposition which was made unto him was both fair and specious, and seemed most clearly to conduce to the advancement of his service, and the publick good; yet he rejects it with a *non*, he refused it utterly. He neither liked their *imus*, though they came with courage; nor their *Calligimus*, although it were accompanied with zeal and chearfulness; nor indeed any thing at all in the Proposition, but that they closed it with a *vis*, and did refer it wholly unto his discretion. And he accordingly made use of that power and priviledge which properly and naturally was inherent in him; not putting out his own eyes, in hope to see the better by their Spectacles; much lesse denying the use of his own reason, that they might the more abound in their own sense. But as a negative voyce had been vested in him, both by the Lawes of nature, and the rules of *Oeconomy*, so he is resolved to let them see, that as well now when he was compassed round with dangers, and his field in such a way to ruine, as formerly in the best and securest times, he knew how to use it, and when 'twas fit to stand upon it. Nay though the Proposition was of no lesse moment then the preservation of the Church, and they that moved it to him of no lower rank.

Hieron.
in Matth:

rank then *Magistri & praeceptores Ecclesia*, the Rulers and instructors of the Church, as St. *Hierome* tells us, yet he still kept himself to his own conclusions, *Et ait non*, But he said nay. He would not put the Sword into their hands when they went a gathering, though they much desired it, and that they thought no way to be so effectual for the securing of the Harvest.

Mat. 16. v. 21.

Chrysost.
in Matth.

v. 23.

Nor was this any new Authority which the Master had usurped against former precedents, but such as he had used and practised upon all occasions. For if our Saviour be the Master in the present Parable, (as no doubt he was) it was no newes in him to proceed this way, and stand upon his own Prerogative, when either his own Honour, or the Churches safety did depend upon it. St. *Peter* doubtless did conceive that it concerned his Master in point of safety not to go down unto *Hierusalem*, where he was like to be despitefully intreated by the Priests and Pharisees; and therefore laboured to dissuade him from that dangerous journey. And this most probably he did, with the consent, and on the motion of all the rest of the Apostles, whose mouth he was, τῶν ἀποστόλων ὄμα, as the Father calls him. But whether it were so or no, no question but the counsel did proceed from that true affection which the Apostle carried towards his Lord and Master, and the respect he had to the little Flock, whose preservation and support depended, as he thought, on the Shepherds safety. And yet our Saviour did not only disapprove the counsel, but told him plainly to his face, *quia non sapias ea quae Dei sunt*, that it did too much favor of the World, and of God too little. And the
two

two Sonnes of *Zebedee* did believe as strongly, that it as much concerned him in point of honour not to put up that foul affront which had been offered him by the *Samaritans*; and therefore made this motion to him, *vis dicamus ut descendat ignis*? shall we command that fire come down from Heaven to consume these wretches? Which motion, though it arose from a just resentment of that indignity and wrong which had been done unto their Master, yet did their Master absolutely reject the same, not without some dislike of their fervor in it; *Nescitis cujus spiritus estis*, in the words next after. In both it is to be observed, that the Lord did not put them off with any dilatory Answer, as if he either wanted time to consider of it, or were afraid to stand upon his just prerogative; but gave them a refusal in plain termes, and gave it with a check to boot, to let them see how sensible he was of his own Authority.

Luk. 9. v. 54.

v. 55.

Nor was it otherwise in this case with the Sonne of *David*, then with *David* formerly; who though he had a patient ear, and was content to heare his Servants, (and in matters of the highest points, both of life and Sovereignty,) yet he conceived himself to be left at liberty either to dissent or assent, as he thought most fit. Upon which principle of power, and point of liberty, he absolutely refused to hearken to the counsel of his Men of Warre, when they advised him to make use of the opportunity which the Lord had given him in delivering *Saul* into his hands. And though he found by many clear signes and apparent circumstances, that the Sonnes of *Zerviah* were so potent amongst the Military men, and so respected of the people, that it was not safe

1 Sam. 24. v. 4.

2 Sam. 19.

21. &c.

bitterly

2 Sam. 19.
v. 21, 22. &c.

for him, as the case then stood, to oppose their doings; yet he conceived himself not bound to embrace their counsels, or to assent to every proposition which they made unto him. And therefore when they pressed him for the death of *Shimei*, who had so utterly reviled him in the day of his tribulation; that nothing more could have been acceptable to the common people than such a gratefull piece of justice, he had resort unto his negative, & refused absolutely to give way unto it. The reasons which induced him to dissent, I regard not here: Tis plain, he thought himself at liberty to assent, or not; and tis as plain, that he made use thereof when he saw occasion; and yet was never quarrelled for it, or thought to have usurped a power which belonged not to him. *David* had bin in a worse condition then the meanest Subject, if he had been nothing but a State-Eccho, necessitated to repeat those words which his servants did prescribe and dictate to him; if *ait, aio, negat, nego*, which was the *Parasites* part in the Roman Theatre, had been all the part he was to act on the Stage of Government.

But to return unto my Parable, It seemes the servants were as well perswaded of their Masters Power in this particular, as the Master was; and thereupon submitted without more dispute to his will and pleasure. They came not to him out of Complement, or *tantandi causa*, to try what metall he was made of, whether he would give way or not unto their desires; and if not, then to carve themselves, and to proceed in their own way, to the contempt and scorn of his Authority. Tis true, that some of the Disciples had so served him once, in the great case of the Militia: They

They came unto him with a Question, *Domine, si per-*
cutimus eos gladio, Lord, shall we strike them with the Luk. 22. v. 49.
sword? shall we betake our selves unto our weapons
 in this dangerous time, in which we have not a bare
 ground only of feares and jealousies, but see too e-
 vidently that many of our enemies are in Arms a-
 gainst us? But without tarrying for an Answer, *non*
expectato Domini responso, as my Author hath it, one
 of them puts himself into a posture of Warre, and
 drawes his Sword, and gives the onset, as if they had
 sufficiently complied with the Obligation wherein
 they stood bound to their Lord and Master, by tel-
 ling him before hand what they meant to do. But so
 it was not with the Servants of my present Text; all
 which they did, and all they thought they had to do
 was to make the motion; and having made the mo-
 tion, to expect his Answer: which as in duty they
 were bound to conform unto, so in compliance with
 that duty, they desisted presently from prosecuting
 their own projects. No sooner had they found by
 their Masters Answer, that they had been mistaken
 in the time and instruments in and by which so great
 a business was to be effected, but they gave over the
 pursuit, and left the work to be performed by the
 Heavenly Angel, to whom their Master had reser-
 ved it. No further speech of *imus & colligimus*, after
 their Lord and Master had returned a *non*.

Grotius
Annotat.

And certainly this moderation and submission of
 themselves to their Masters pleasure shewed excee-
 ding lowly, and tends not more unto the commen-
 dation of their modesty, then of their piety. In vain
 it is for man to dispute with God, to stand as 'twere
 on equall termes, and expostulate with him, if our

lowly

desires and counsels do not take effect: *O homo, in quis es qui respondeas Deo?* For who art thou O man that disputest with God? saith the great Apostle. It carrieth something in it of that monstrous Warre which rhe Giants made against the Gods in ancient Fables; *Altaque congestos struxisse ad sydera montes*, when they heaped hills on hills to come neerer to them, to fight it out upon even ground. And tis as vain to set our selves against those Powers, to whom God hath not only pleased to impart some branch of his Authority, but to communicate his name; to think that we can binde them by our votes or wishes, or circumscribe them by our Counsels. It is no Argument of weakness to give way to them who are too strong to be resisted, or by resisting whom we shall but aggravate our own guilt and ruine. *Non turpe est ab eo vinci quem vincere est nefas*; It is no shame, said the Historian, to yield to him whom it were sin to overcome: nor is it a dishonour to submit to those whom Fortune, or the Gods rather, have advanced above us. And therefore they who plunge whole States in Warres, and themselves in miseries, because their propositions may not passe for Lawes, are but like *Achitophel*, of whom it is recorded that he hanged himself because his counsel was not followed.

It is well said by him in *Tacitus*, *Suadere Principi quod oportet multi laboris est*, that to give good counsel to a Prince is a work of difficulty; and he that doth it well, hath discharged his duty: The issue and success thereof he must leave to God, who hath committed to his Substitutes the supreme power of judging what is fittest for them to consent unto. The
 vertue

vertue of obedience is the Subjects glory: And he may well perswade himself, that as he had some reasons which induced him to advise one way, so there were others no lesse weighty which might incline his Master to pursue another. Which reasons, if they be made known unto him, he may then satisfie himself and others whom it doth concern: If not, he hath no reason to complain at all; Princes being ἀνευτεύθυτοι, as the Statists terme it, not bound to render an account of their words or actions, further then as they shall be pleased of their own accord to impart the same unto their servants, for the removing of such umbrages and discontentments as the rejecting of their Counsels might occasion otherwise. This leades from the Masters power unto his Providence, in that he did not leave his servants without satisfaction, but layed them down a reason of his refusall, and such a reason as came home to the point proposed: *But he said, nay, ne fortè collizentes zizania*, for fear lest while ye gather up the Tares ye root the Wheat up also with them: My second Generall.

Majoribus nostris nulla reddita ratione rationis est credere, said the Heathen Orator. It was the easiness and flexibility of some former times to give belief to any thing which was commended to them by their Ancients, without examining the grounds and reasons. Which though it was a course that did not much conduce to the advancement of knowledge, served notwithstanding very well to train the people up in the Schools of obedience. But then withall it was observed, that though some tendries were so ancient that they grew i refragable, some

Tullius.

Velleiu. 1. 2.

Tacitus
Annal. 1. 6.

Ovid.

Authors so esteemed of that they grew Authentically; yet to discerning men, men of abilities and parts in the wayes of learning, neither the Antiquity of the Tenet, nor the Authority of the Teacher, carried so much sway, as did the reason which appeared in these points and tendries. *Et quanquam in Autore satis rationis est, ratio tamen quemlibet magnum Authorem facit.* In which regard, those who have took upon them to be Guides to others, and to instruct them in the Arts of life or learning, found a necessity at last of making them acquainted with the grounds and reasons of that which they did dictate and prescribe unto them. Men being of a reasonable soul by nature, are best ruled by reason, and then most apt to yield obedience, when they perceive there is some reason in the point commended to them, some reason for the imposition or command which is laid upon them. And so it also holds in the Arts of Government, the actions of the supreme Powers being then most acceptable, when they are pleased to give a reason of those Acts and Results of State in which the Subjects are concerned. Tis true indeed which the wise Statesman hath observed, *abditos Principis sensus*, that the thoughts of Sovereign Princes are most dark and hidden; and that to pry into them with too curious eyes, is not unlawful only, but exceeding dangerous. But then withall, it is as true, that *sic volo sic jubeo* is but a sorry piece of Rhetorick to perswade obedience; and that the Subject yields but a dull conformity to the Commands of his Superiour, when the imperiousness of those Commands is not backed by Reason, but founded only upon Will.

The

The Master in my Text understood this rightly ; and therefore when he was resolved (upon mature consideration of the Servants offer) not to give way to their *imius & colligimus* , yet he thought fit to make some answer to the *vis* , to let them see the reason why he differed or dissented from them. In this we have the Servants modesty, and the Masters goodness. The Servants were too modest to demand the reason why he refused to hearken to the Proposition which they brought unto him: They knew that he was *liber agens* , not bound to tell them any more of his resolutions then he had a minde to ; and that it was a speciall favour, if he told them any thing which he might lawfully have kept within the Cabinet of his own bosom. The Master of a Family is a Petit-Prince, especially as the paternal power stood fortified in our Saviours time, the Father having then *potestatem vita & necis* , the power of life and death over all the Household. And for the exercise thereof, *He saith to this man, Go, he goeth; and to another, Come, he cometh; and to a third, Do this, he doth it:* Minister. in Institut. lib. I. tit. 9. Mat. 8. v. 9. In no case bound to give a reason for any of those severall Commands he layes upon them, or to set out a Declaration of those grounds and motives which might induce him to dissent in opinion from them. But if he please to let them see so farre into him of his own accord, it is to be interpreted for an act of Grace, as it relates unto themselves; though possibly it be an act of especial providence, as it reflects upon the service. The servant is then most obedient to the Masters pleasure, and takes most patiently the refusal of his profered service, when it is forestined by some plausible prevailing reasons.

And

And so we finde it in this case; The Servants of the Text had performed their duty, in making a discovery of the Tares, and in the offer which they made to go and gather them before they had destroyed the Harvest. An offer not to have been slighted, or passed lightly over, but that the Master saw more in it then the servants did, and found it could not be accepted without greater danger to his field then the Tares did threaten. Which being visible to him, though unseen by them, he thought it not amisse to acquaint them with it, and let them see the error they were fallen upon, in offering such a remedy to remove the mischief as would have been more mischievous then the Tares themselves which they made offer to remove. A mischief which the servants did not think of when they came before him, being transported then by their zeal and courage; and perhaps might not have discerned it upon second thoughts. Though they were men of excellent and discerning Spirits, yet they were but men, and could not look so farre into the issue and success of things as the more penetrating eye of Almighty God. *Nil inter Deum hominemque distaret, &c.* There were no difference, said *Lactantius* truly, between God and man, were not men subject unto error, and might not sometime lose themselves as well in the fallibility of their own counsels, as the unsearchableness of his. Therefore to let the servants understand more clearly how infinitely short they were of his heavenly wisdom, that all their wit was folly, and their counsels foolishness, he doth not only answer *no*, which had been sufficient, but adds *ne forte* to his *non*, and lets them know the reason of his disallowance,

ance, that so they might perceive the danger of their rash design.

A reason then was given, but what reason was it? A reason certainly which counterbalanced their desires of a quick dispatch, and made them see the error of their former haste. The way in which they meant to go was *in ore gladii*, to go against them with the Sword, and destroy them utterly, *ἐκκόπην αὐτοὺς ἐν τῷ βίῳ*, to cut them off not only from the body of the Church, but of all mankind, as *Theophylact* hath it; to raise an holy Warre (if I may so call it) which should have had some influence *ἐἰς τὴν οἰκουμένην*, over all the Quarters of the World, as we finde in *Chrysostom*. And had they gone this way to work, as they meant to do, no doubt but in the violence of their proceedings, they would have rooted up the Wheat and the Tares together. The Sword, though never so well sharpned, is but an ill distinguisher between Tares and Wheat: and Warre the most improper Judge that was ever thought of to determine Controversies in Religion. Where the Sword strikes, it strikes on both sides; it is *gladius Delphicus*, and makes as little difference between the Doctrines, as between the Teachers. And when Warre rageth in a Nation, it beares all before it: Hallowed places and prophane, the innocent person and the guilty are all alike involved in the same calamity. We may affirm of them, as the good Writer doth of the dreadful Thunder-bolts, *Sine delectu tangunt loca sacra & profana; homines noxios feriunt, sapē & religiosos*. But *sapē* will not serve our turn, it must be *Sapius*, or else nothing; and so indeed it proves most commonly. For when the Sword and

Theoph.
in *locum*.

Chrysost.
in *Matth.*

Minut.
Fel. Apol.

Id. *ibid.*

Warre are to act their Tragedies, the best and holiest men speed worst, as they who least know how to time it, and to comply with the iniquities of the place they live in. And therefore *sevientie ardore belli meliores potius occumbere*, saith mine Author rightly. But never is the Sword more fatally, nor more unhappily imployed, then when tis managed by those men who ought to know no other Weapons then the Sword of the Spirit: no Warre more cruel and unnatural, then when the bellows of sedition which inflames the State, are blown by those who should be Ministers of peace. *Ne fortis* is good counsel here: No *imus & colligimus* in the way proposed, for fear of rooting up more Wheat then Tares in the prosecution.

V. the 2d
Sermon on
this Parable.

The dangerousness of this design we shall further see, if we look first upon the Tares, what is meant by them; and then upon the Servants, of what rank they were, who were so hot upon the service, upon the *imus & colligimus* of the former verse. First, for the Tares, besides that many, if not most of the ancient Fathers interpret them of false opinions, of *hereses & mala dogmata*; St. Chrysostom and others do expound them of the Hereticks, of the men themselves. St. Austin seemes to make a question, whether the Schismatick be not also comprehended in them; and Cyprian conceives it of the wicked generally, as do also others. But be it which it will, it comes all to one. Warre and the Sword are but of little use God knowes in the confuting of the Heretick, or the converting of the sinner, or the reduction of the Schismatick to the Fold of Christ. *Non tali auxilio*: the Lord hath chosen other meanes, and other

other Ministers for the performance of these services, and needs no such helps. How farre, and in whose hands they may be serviceable for the correction of the wicked, we shall see anon. In the mean time we must take notice, that by the Servants in this Parable are meant the Rulers of Christs Church, *Magistri & Præceptores Ecclesie*, as before I told you out of *Hierome*; to whom our Saviour gave the keyes, and the Church afterwards the *Crozier*, or the Pastoralls Staffe, the badge and emblem of their Office. But neither our Saviour nor the Church gave them any power to take the Sword into their hands, or to proceed *in ore gladii*, when they found any thing amisse in life or Doctrine which stood in need of Reformation.

Look upon which of these you will, either upon the Servants or upon the Tares, and we shall quickly finde that the Sword and Warre are never more unfitly used, then by such men, and in such cases. For the Tares being sown *in medio tritici*, amongst the Wheat, *v. 25.* and growing intermingled with it in the blade or stalk, *v. 26.* if the Sword chance to mow them down, down go both alike. And should the Field be weeded by the hand of Warre, impossible it is but that in gathering up the Tares *eradicetur simul cum eis triticum*, the Wheat must needes be rooted up at the self-same time. *Bonorum malorumque fata mixta, merita confusa.* The wicked and the righteous person, the Schismatick and conformable man, the Heretick and Orthodox Professor, are all alike subject unto those calamities which the Warre brings upon a Nation; their Persons, their Estates, their Families, all comprehended in the

Min. Fel.

Histor.
Albigens. "

masse of the same perdition: which as they are the ordinary consequents of the Sword and Warre, so do they fall most heavily on the Church of Christ; when the Sword is put into unskilful hands, who neither have a right unto it, nor the Art to use it; or when the Warre is undertaken and pursued under the mask and colour of Religion. When once the Successors of St. *Peter*, as they claim to be, laid aside the keyes, and betook themselves unto the Sword, what havock did they make in the Christian Church? how often have they died their Robes in the blood of the Saints? And when the Warre begun by the Christian Princes on the *Turks* and *Saracens*, was turned upon the *Albigenses* by the Popes of *Rome*; and that the *Cruciata* was proclaimed against those poor souls, only because they differed in some points of Doctrine from the opinions of that Church; how many hundred thousands of well-meaning men, who made a conscience of their wayes, and erred not, (if they erred at all) out of pride, but ignorance, were rooted up, and made a sacrifice to the offended Deities of the Roman Conclave?

Necessar.
Respons.

The miseries of those Warres, and the nature of them, are but a Glasse, wherein we may behold the troubles and distractions of these latter times, in which the Sword hath been so often made the Judge of controversies; & almost all the States in Christendom have been imbroiled in Warres, under pretence of Reformation. That Maxime of *Illyricus*, the Father of the rigid *Lutherans*, as they use to call them, *terrendos Principes metu seditionum*, that Princes must be frighted into Reformation by the fear and threatening of seditions: that of *Gesselius*, a more rigid *Calvinist*,

vinist, that if the Prince and Clergy did neglect their duties in the reforming of the Church, the people then must undertake it, *licet ad sanguinem usque pro eo pugnent*, although they have no other way to effect the same, then by raising Warres, and stirring up the Subjects against their Sovereigns: that of some zelots of our own, who now the Sword is drawn, would not have it sheathed, till it be fully glutted in the blood of Malignants: what ruine and destruction hath it brought on the Church of God, defiled the Sanctuaries of the Lord, and defaced his Temples, laid desolate the beauties of our dwelling-places, and made us Christians both a derision and a prey to the Turks and Gentiles? *Tantum religio potuit suadere nealorum*. Such mischiefs have the Sword and the Warre produced, under pretence of *imius & colligimus*, of gathering up such Tares as have been thought to grow in the Field of God; and rectifying such abuses as in long tract of time had risen in his publick worship. With how much better judgement was the Question stated in the Heroick times of Christianity? when as it was both taught and practised, *Defendendam esse Religionem non occidendo sed moriendo*, that the Gospel was to be defended not by blood and slaughter, nor by destroying those who opposed the same, or harboured any Tenets which agreed not with it; but by submitting our own lives to the hand of death, in testimony of the truth and a good conscience, whensoever the necessities of the Church shall require it of us. With how much greater love to the Church of Christ, did the good Father give this Comment on the present text?

Ibid.

Jo. Durant.

Lucan.

Lactant.

lib. 5. c. 10.

Theophylact.
in locum.

Ὁ θεὸς ἔσυχωνεῖ τὰς αἱρετικὰς διὰ πολέμων ἀναλίσκεσθαι.

God, saith he, would not let the Hereticks be destroyed by Warres, for fear the righteous person and the true believer should also suffer with them in the same destruction.

But what will some men say? Is there no use of the Sword at all in the confounding of the Heretick, or the reclaiming of the Schismatick, or the correction of the wicked and flagitious person? I say not so; the Sword may have its use in all these particulars, and Warres be serviceable in some of them: But then the Sword must be committed to the hands of the proper Minister, not to the Servants of my Text, or any Minister of the Gospel of what rank soever; and Warres must be denounced and pursued by those in whom the supreme Government of the State is vested, to whom it appertains of right, *Parcere subjectis & debellare superbos*, to be indulgent to the quiet and obedient subject, but to pull down the stomach of the proud and rebellious person. Each of them hath their severall way, and their severall weapons in the effecting of this work; but each of them must stay the time. The Heretick is first to be attempted by the power of the word, by which *Apollos* mightily convinced the Jewes; and which St. Paul assures us is exceeding profitable, not onely for Doctrine, but reproof. It is the faithful word, as he elsewhere tells us, by which the Prelate is inabled not only to exhort, but convince gainfayers. The same course must be also taken in the recovery of the Schismatick, in reduction of the stray-sheep to the Fold of Christ: it being the duty of the diligent and careful Shepherd to seek out that which was lost, and bring back that which was driven away. Which meanes,

Virgil.

2 Tim. 3. 18.

Tit. 1. 9.

Ezech 34.

meanes, if they should prove to be ineffectual, and that the word and Doctrine will not work the cure, it then pertains unto the Pastor to have recourse unto the censures of the Church, *Et flagellorum terroribus vel etiam doloribus revocare*, to fetch them back again by the Rod of Discipline, and if that faile, to excommunicate them, and deliver them to the hands of Satan. Further then this they may not go, tis beyond their bounds: what may be done upon Certificate hereof by the Civil Magistrate, and how farre he may use the Sword in cutting off the obstinate Heretick, and the perverse Schismatick, we shall see hereafter, when we are come to look upon the *Sinite* in the following verse: in which it was appointed by the heavenly Husbandman, that both the Tares and Wheat should be permitted to grow up together till the Harvest.

August.
Eph. 50.

In the mean time there is no question to be made, but that notorious offenders, (& such *S. Cyprian* takes to be the Tares which are here intended) are most immediately subject to the sword of the Civil Magistrate, if single persons; and to be rooted up by the hand of Warre, if they unite themselves together, & by their wretched machinations do imbroyl the State: God gave the Sword into the hands of the higher powers, for no other purpose, but that they should be his avengers, *vindices in iram*, saith the vulgar, to execute wrath and judgement upon those that do evil, and amongst other evil that do resist the powers. He that imployes it not to that end and purpose, and doth not make himself a terror unto those which do evil works, beares the Sword in vain, and gives some countenance unto the error shall I call it, or the frenzie

Rom. 13. v. 2. 4.

Steidan
Comment. I.

frenzie rather? of the foolish Anabaptists, who do affirm expressly, and in *terminis*, That the Sword is not to be used by the Civill Magistrate: which were it so, in case the Magistrate might not use the Sword when he saw occasion, or will not use the same when he may and ought, God needed not have put the Sword into his hands. A Scabbard and a pair of Hilts would have served the turn. And as for Warre, it is the last remedy which a Prince can use for the correction of a stubborn and rebellious people; not to be thought on, nor imbraced, but in great extremities. Warre is then only just when it is necessary, and can no longer be avoided; and then too to be used with alloyes and temperaments, as Poysons are sometimes in a Course of Physick. That Prince, as wittily and tartly the *Italians* tell us, who upon every slight occasion doth take up Arms against his Subjects, may be compared unto the man which sets his House on fire for to roste his Eggs. But if the Prince hath tryed all other courses, and can speed in none; if when he speaks of peace they prepare for Warre; if they refuse to hear his Charms, charm he never so sweetly, *Viribus utendum est quas fecimus*, God and the Sword must end the quarrel. Let him then gird his sword upon his thigh, like a mighty man, according to his Worship and Renown: Let him ride on courageously against them that hate him; let his right hand teach him terrible things; and finally, let his Arrows be sharp in the hearts of his enemies; till the people be subdued unto him; and that he be anointed with the Oyl of gladness above all his fellows. No Physick better then Phlebotomy for corrupted bodies, when as the spirits are inflamed, and the blood boyles high. But

Luc. :

Psal. 45:

But of this Argument enough. There is another thing to be considered in this present Answer, in the *ne fortè* of the Master, and that was this; for fear lest out of prejudice or inadvertency they might have taken that for Tares which indeed was Wheat; and so have done more hurt to the Field of God then the Tares themselves. For as I have observed before on the 26. the Tares are very like the Wheat in the blade or stalk, as both *Euthymius*; *Zygabenus*, *In locum.* and *St. Hierome* tell us. So like they are to one another, *κατὰ τὴν ὄψιν*, saith *St. Chrysostom*, according to the outward shew, that he must have discerning eyes who can distinguish them aright till their fruits be ripe, who on the first discovery can expressly say, *τὶ μὲν ζιζάνιον, τὶ δὲ σῖτος*, that these be Tares, and this is Wheat, saith *Athanasius*. *Athanas. Homil. de Semente.* And this he doth illustrate and exemplifie by the similitude and resemblance which seemes to be betwixt the Hypocrite and the righteous man: Both of them come unto the Church and receive the word, and seem to entertain the same with such equal joy, that the spirituall Husbandman himself is many times deceived in them, not being able to determine by the outward view; but when the Doctrine which they heard comes to bring forth fruit, then, saith he, it is easily seen, *τὸς μὲν ὁ πρὸς*, who is the true Believer, and who the Hypocrite. By meanes of which similitude and resemblance, as many counterfeit Christians *Id ibid.* have been taken for right honest men, and divers dangerous and unsound opinions found entertainment in the Church for true Orthodox Tenets; so tis not only possible, but also probable, that either through prejudice or inadvertency, some honest and religious

men may be condemned for lewd and reprobate ; some Orthodox and true opinions rejected as unsound and dangerous.

Cent. I.

Acts 17. 18.

Justin M.

First, for the men themselves, let us look on them, and we shall finde that tis not only probable, as before tis said, but even of ordinary course for the best men to be traduced, and to be branded with some Character of reproach and infamy. Our Saviour Christ himself did not scape so well but that he was accounted a Samaritan, a Wine-bibber and a glutton, a friend of Publicans and sinners. St. Peter stands accused by the *Magdeburgians* for a forward fellow, a rash and inconsiderate person: St. Paul by the *Athenians* for an idle prater, a setter forth of strange Gods, a babler. And who is he of all the gallant Spirits in the Primitive times, who is not branded on record for incestuous mixtures, those *ὀϊσινυδίας μιξέας καὶ θυέσια δέντρα*, remembred and confuted in the works of our Christian Advocates? Prejudice blindes the eyes as much as malice, and inadvertency betrayes the judgement to an error with as great facility as either. If we be biassed with the one, virtue will be accounted vice, obedience treason, loyalty rebellion; and upon those whom we finde guilty of those crimes *animus & colligimus* shall be passed immediately. If we are governed by the other, and judge of men according to the Character which the World gives of them, each light report or foolish fear, or slight suspicion, shall serve for a sufficient ground to condemn the innocent; and though he be right Wheat indeed of the Lords own sowing, vote him to be a Tare, and the work is done, the *animus & colligimus* will come after as a thing of course. Good reason

reason therefore had the Master to restrain his Servants, to check them in the midst of their hot pursuit, and not to let them go and gather, *quod multi falso deferuntur qui sanctimoniam & pietatem in occulto colunt*, considering how easie a thing it is for the best men to be misreported, and so accordingly destroyed. And what he said to them he saies to us and others on the like occasions; there's no such need of *imus & colligimus* as we think there is.

So is it also with opinions, with some points of Doctrine, which if beheld with prejudice, or inadvertently looked over, will be counted Tares, though in themselves of that good seed wherewith Gods Field was sowed from the first beginning. There is so specious a resemblance, such a fair similitude between the merit of good works, and the reward that's due unto them according to the will and pleasure of Almighty God; between the efficacy of good life in the point of justification, and the necessity thereof in the way of salvation; between the influence of Gods grace on the will of man, & the cooperation of mans will with the grace of God; between the conscientious confession of our sins to those from whom we may receive the benefit of absolution, and that auricular Confession which hath been so abused of late by some Priests and Jesuites; between the reverence required at the receiving of the Sacrament in the Church of *England*, and that unjustifiable Adoration of it which is obtruded on the people in the Church of *Rome*; between the dedicating of some dayes to the honour of God, with a relation to the creature, and a devoting of them to the creature with some relation unto God; that the true Tenet in those points,

as in many others, commended to us in the writings of the ancient Fathers, if either looked upon with the eye of prejudice, or through the false lights of inadvertence, may be took for Tares. And what can follow thereupon but an eradication of the Tenet and the Teachers too, if every man may go and gather when and where he listeth, and that *ne fortè* be not laid as a barre before them by their Lord and Master? Indeed there is no reason we should look for other, or that the Doctrines of the Fathers may not passe for Tares, when the Apostles Creed it self is subject to the same misprision; one of the Articles whereof hath been already noted with a *Deleatur*, and all the rest obnoxious to the like calamity, on the next *imus & colligimus*, upon the setting out of the *Expurgatorius Index* which is now in hand.

Therefore to set the matter right, that neither zeal may be disheartned, nor the edge of courage taken off, and yet that *imus & colligimus* may both be regulated, and restrained to its proper bounds; there's a *ne fortè* in the way, which shewes how farre it is fit to go, and when fit to stop. We must so cherish zeal, and give way to courage, that the Lords work may be promoted, and his Field preserved; and yet so curb and keep them in when they grow irregular, that they transport us not beyond our limits, or make us run upon mistakes. Zeal many times is full of prejudice, and an excess of courage makes us inconsiderate. In both these cases, (and they are such cases as do happen often) we are not governed by truth, but by appearances; and he that is good Wheat indeed is looked upon as a Tare, and condemned accordingly. He that beholds his Brother
with

with the eye of prejudice, either looks on him through a Multiplying Glasse, which makes his faults seem greater then indeed they be; or by some new invented Optick, which represents things contrary to what they are. And he that doth condemn a man on no other grounds then the opinion and esteem which the world hath of him, is but like *Herod* in the *Acts*, who when he stretched out his hands to vex the Church, killed *James* and then imprisoned *Peter*, *videns quia placeret Judæis*, because he saw it pleased the people. *Acts 12. 2, 3.* [Our Saviour therefore gives this Caveat unto his Disciples, *Nolite judicare secundum faciem*, Judge not according to the appearance, but judge righteous judgement. *Joh. 7. v. 34.* If we took notice of this Caveat as we ought to do, zeal should not swallow up our charity, or inadvertency put out the eyes of our understanding: nor should we be so hot and urgent upon the *imus & colligimus* as we have been lately, without reflecting on *ne forte*, those inconveniencies and dangers which the Church of Christ might suffer by it. *1 Cor. 13.* Now tis a property of charity, as *St. Paul* hath told us, that it thinketh no evill; and tis a rule in charity, as *St. Bernard* tells us, *non temere de fratre mali aliquid credendum esse*, not easily to entertain an ill opinion of our Brother, nor lend too credulous an eare unto those reports which the world makes of him. *Bernard.* And as for Doctrinalls, which are the proper subject of the understanding, he who doth take them upon trust without further search, shall run upon received opinions, as *Calderinus* in *Ludovicus Vives* went to Masse, *Eamus ergo quia sic placet in communes errores*, And in defence of these opinions, shall condemn for Tares, whoever doth oppose, or

opine the contrary. *Ne fortè* is a good caution here, as in most things else; which had it been regarded as it should have been, so many points of Protestant Doctrine had not been rooted up for Tares, under the odious name of Popery; nor had Episcopacy been so often and so blindly struck at, under pretence of being but a step to the Throne of Antichrist; nor Monarchy so openly undermined as inconsistent with the liberty of the Sonnes of God: therefore no *imus & colligimus*, but *ne fortè* first.

This further justifieth the *non*, the wise Masters Negative; but there is one thing yet to come which indeares it further, and was a seasonable fear, lest that by too much hast and precipitation they had gone and gathered up some Tares, which might in fine have proved good Wheat, and so become a plentiful addition to the Harvest. For such is the nature of the Tare, that though it generally ariseth ἐκ τῆς δικίας ἀρχῆς, from its own proper seed, as St. Basil tells us; yet, as good Authors do observe, they do often spring, *ex corrupto tritici semine*, from some corrupted corns of Wheat, ἐκ τῶν πυρῶν διαφθειρομένων, saith Theophrastus. The Greek Etymologians seem to look this way, who tell us of those Tares, ἀνευ σπορᾶς συμπαράφυμένα τῷ σίτῳ, that not being sown, nor coming from their proper seed, they took root together with the Wheat, and grew up with it. Of the same minde is Galen also, who justifieth this μεταβολή, or transmutation of the Wheat to Tares, by his own observation and experience. Which transmutation or corruption, as it hapneth often, so is it then most frequent and apparent when the Wheat takes wet, διὰ πλῆθος τῆ ὑγρῆς, as in Theophrastus, either

Basil in
Hexap. 4.

Aretius.

Hist. de
Plantis.
l. 8. c. 8.
Aretius
in locum.
De facult.
Aliment. l. 1.
c. ult.

De causis
Plant.
l. 2. c. 21.

ther by some great glut of rain, or from the moorishness of the ground in which tis sown. *Galen* affirms it more expressly, who in his first *de facultate alimentorum* relates a passage, that once the constitution of the year being unseasonable and intemperate, *μοχθησας μὲν πολὺ ἀγρωῆς ἔτις γινόμενης*, as his words there are; there sprung up an exceeding quantity of Tares amongst the Wheat, more then had ever been observed in the years foregoing. And hereunto as other good Authors do agree, so is it further verified and confirmed by those who are habituated and experienced in the Arts of Husbandry.

*D. facult.
Aliment.
l. 1. c. ult.*

Which being so, considering that the Wheat, the good seed it self degenerates sometimes into Tares, there is no question to be made but that the Tares by care and husbandry may be restored in time to their first perfection, and prove Wheat again. The Fathers do resolve it so, especially as they behold it in the Morall, and look on the condition of such mortall men as in the Tares are represented. For if by Tares we mean the Heretick, *Fieri potest ut ille qui noxio dogmate depravatus est, cras resipiscat, & defendere incipiat veritatem*: Tis not impossible, saith *St. Hierome*, but that the man who is infected with unsound opinions, may repent thereof, and prove a zealous Champion of the Truth and Gospel. Witness *St. Austin*, once a *Manichee*, but after *mallus Hereticorum*, the greatest Champion of the Church against Sects and Heresies. If by the Tares we mean the wicked, who makes no conscience of his wayes, so he may enjoy the pleasures of sin for a season, *multi primò zizania sunt, & postea triticum fiunt*, many at first are Tares which at last prove

*Quest.
Evan.
l. 3. c. 12.*

prove Wheat, as St. *Anſtin* tells us. Witneſs St. *Paul*, a perſecutor firſt, and a Martyr afterwards. St. *Matthew* firſt a *Publican*, an *Evangelift* after. *Zachaus* an oppreſſor of the poor, but in fine a Confefſor; and *Mary Magdalen*, of an Harlot made a famous Convert. Or finally, if by the Tares we mean the Schiſmatick, who out of pride and arrogancy doth divide himſelf from the main body of the Church; *Prodeant ipſa pictura calicum*, as *Tertullian* hath it: The very Chalices of the Church, in which they uſed to carve the figure of a Shepherd bringing home the ſtragling ſheep upon his ſhoulders, is Argument enough that poſſibly the Separatiſt may be gained upon, and reunited to the Church. Witneſs - And yet to ſay the truth, examples of this kind are more hard to finde, then either of converted finners, or reclaimed Hereticks, by how much the perverſeneſs of the will is more hard to cure then any error of our judgments, or the obliquities and defects of our converſation.

Tertul:

Stapleton.

Govan.

This being premised, we may more fully ſee the reaſon of the Maſters Negative; for had the Servants gone the way which themſelves propounded, they had wronged the Harveſt. How ſo? in rooting up the Wheat: what Wheat? *futurum triticum*, that which in fine would have proved Wheat, as one Author hath it, *quod pia præſumptione*, which we may charitably preſume would prove Wheat in time; *quod fieri poteſt triticum*, which by the diligence and care of the ſpiritual Husbandman, may be made Wheat at laſt, though it now be none, as ſome others tell us. The Fathers generally do incline this way: *Monemur non citò amputare fratrem*; By this we are adviſed, ſaith

faith *Hierome*, not to be too hasty with our Brethren, nor to cut them off without great care and expectation; for he that is to day infected with unsound opinions, may prove another man to morrow. Many at first are tares, as *St. Austin* notes, but afterwards become good wheat; whose reformation and amendment had not God patiently expected when man intended to destroy them, *ad laudabilem mutationem non pervenissent*, they never had attained to such a blessed change. Had not Gods patience, faith *Chrysologus*, preserved the tares from extirpation, from being rooted up on the first discovery, *nec Matthaeum de Publicano Evangelistam*, *Matthew* the Publican had not lived to be an Evangelist, nor *Saul* the persecutor to be an Apostle. And certainly, had not God seen more into this last than *Ananias* did, who was sent unto him, no notice had been taken of the service which he was to do unto the Church for the time to come, but of the spoyl and havock he had made thereof for the time preceding; and then the Church had lost the benefit of his pains and preaching, the notable Examples which he left behind him of his zeal and constancy. And therefore very well faith a modern Author, *Si Deus eradicasset Paulum persequentem ecclesia non haberet Saulum predicantem*: If God had rooted up *Saul* the Persecutor, the Church had wanted *Paul* the Preacher. *Ne forte* is most usefull here; There's no such hast of *imus & colligimus*, but that we may defer it till a further time.

Here then we see the patience of Almighty God towards sinful men; and here we see the reasons of it: God beares with men in expectation of their conversion and amendment; there being none so despe-

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rately

Question.
Evangel.Chrysol.
Ser. 97.Stapleton
in Prompt.

Hierom.

Ezek. 28. 27.

Rom. 9. v. 22.

2. Tim. 2. 21.

rately ingaged in a course of sin, but by Gods grace
 he may draw back and turn again, and seriously re-
 pent him of his former wickedness. *Datur ergo lo-*
cus pœnitentiae, saith an ancient Father, there's al-
 wayes place left for repentance: And God hath pro-
 mised for his part, that *when the wicked man turneth*
away from the wickednesse which he hath commit-
ted, and doth that which is lawfull and right, he shall
save his soul alive. Tis to this end, and on this ex-
 pectation, that God sheweth such a strong and un-
 wearied patience towards sinful man, notwithstanding
 all his provocations. *Patientia Dei ad pœnitentiam in-*
vitat malos, as the Father hath it; God doth as well
 invite them to repentance by his love and patience,
 as scourge them to it by his punishments. And this
 St. Paul doth also witness, where he tells us, saying,
 that God endured with much long-suffering the ves-
 sels of wrath fitted to destruction. Endure them,
 why? To the intent that *being purged from all their*
evill wayes, they may be made vessels of mercy, sanctified
and meet for the Masters use, and prepared for every
good work, as in that to Timothy. St. Austin by com-
 paring both the Texts together doth expound it so;
Inde dicitur Deus tolerare vasa ira formaliter talia, ut
fiant vasa misericordiae. The shewing of his wrath, and
 making of his power to be known upon them, which
 the Apostle speaks of in the former place, is but at
 such times, and in such cases, when neither his pro-
 mises can woove them, nor his threats reclaim them,
 nor his patience win so farre upon them, but that they
 will run headlong on their own destruction.

This patience of Almighty God must be our in-
 struction, and teach us not to be too forward in the

con-

condemning of our Brethren. Shall God be rich in
 goodness, full of forbearance and long-suffering to-
 wards sinful man, in expectation of his repentance
 and amendment; and shall not men, being all alike
 obnoxious to the wrath of God, conceive some hopes
 of one another? Doth God forbear to strike us with
 the Sword of Justice, and cut us off even in the middle
 of our sins; and shall we wrest the Sword out of his
 hands, to execute judgement on our selves? Doth
 he expect the reformation and conversion of the
 sinner, till the eleventh houre of the day; and will
 not we tarry for him till the sixth or ninth? Is God
 so patient towards the tares, as to expect whether
 they will prove wheat, or not, to lay *ne forte* as a barre
 in the way of those who came prepared to go and
 gather them up without more delay, and are we men
 so inconsiderate of their case, and our own condition,
 as to be all for *imus & colligimus*, for *ne forte* no-
 thing? May we not say in this case with the great A-
 postle, *inexcusabilis es O homo*, Thou art inexcusable O
 man whosoever thou art that judgest another, thou
 condemnest thy self? or if thou wilt be judg-
 ing, take this rule along which the Apostle gives
 thee in another place, *Nolite judicare ante tempus*,
 Judge nothing before the time, till the Lord cometh,
&c. 1 Cor. 4. 4. Assuredly it argues little Chri-
 stianity, but farre lesse charity, to condemn them to
 death whom God meanes to save; to go about to
 cut them off, and bring them unto execution, whom
 God is purposed to reprieve to a further triall, to cast
 them out of the house as Vessels of wrath, who in
 due time, though not so soon as thou expectest, may
 be vessels of mercy. Therefore take heed of *imus &*

Rom. 2. v. 4.

Rom. 2. v. 1, 2.

*for whom in the
judgest*

colligimus; be not too hasty and precipitate in acting thine own Counsels, or in pursuit of those designs which thou hast in hand towards the reformation of the Church of God, the extirpation of those tares which thou hast an eye on, and by the which thou thinkest Gods Field to be so indangered; but let *ne forte* hold the reins, and make thee look with care and circumspection on the work before thee. At least refer it all to *Vis*, to the Masters pleasure, and then proceed according unto his directions. So doing, thou shalt more promote thy Masters business, then by following the devices and desires of thine own heart; **V**for so doing thou shalt be entertained in the Court of Heaven with *Eng bone serve, Well done thou good and faithful Servant, enter into thy Masters joy*. Which Christian care and moderation God of his goodness grant us all, that we may all be made partakers of the like reception in Gods glorious Kingdom. *Amen.*



SERMON III.

At CHRIST-CHURCH Jan. 5th. 1644.

MATTH. 13. v. 30.

Sinite utraque simul crescere usque ad messem.

Let both grow together till the Harvest.



Quantum inter opera divina & humana interest, tantum necesse est distare inter Institut. div.
l. 7. c. 4.

Dei hominisque sapientiam: It was the observation of *Lactantius* an ancient Writer, That look how great the difference

was between the visible works of Almighty God, and the poor undertakings of us mortall men, so great or greater was the difference between his Heavenly Wisdom and our deepest Counsels. Which rule if it be true, as no doubt it is, how infinitely short must we needes conceive that *Solomons* wisdom, though the wisest of the Sonnes of *Adam*; or *Moses* knowledge, though well trained in all the learning of the *Egyptians*; or the Prophetick spirits of *Isaiah*, *Daniel*, and the rest of the ancient Seers, was of the wisdom, knowledge, foresight of Almighty God? For alas, what proportion hold the Worlds seven

H h 3

Wonders,

1 Cor. I. 20.

1 Cor. 13. 12.

1 Cor. 13. 9.

Wonders, so celebrated in the Writings of the elder dayes, or any of the most heroical achievements of the greatest Potentates, with the Creation of the World, nay, with the composition of the meanest creature, in which there is not any thing but what may breed both wonder and astonishment in the mightiest Monarch? *The wisdom of the wise is it not foolishness with God?* saith the great Apostle. Doth not the same Apostle tell us, that our knowledge is imperfect and our fore-sight blinde; seeing no more then in *Enigmate, through a dark Glasse, or a broken Perspective? We know, saith he, in part, and in part we prophesie.* And if in part onely, then is neither perfect.

A clearer instance of this truth we can hardly finde, then in the process of this Parable, comparing the advice of the Household-servants with the decree and finall resolution of their heavenly Master. The servants thought there was no safer way to secure the Harvest, then an eradication of those dangerous tares which had been sown during their negligence and security by the crafty enemy. To this end they made offer of their help and service, *visimus & colligimus ea? Wilt thou that we go and gather them up?* v. 28. and they expected thanks at least for the proposition, if not an approbation of their course and Counsel. But contrary, their Master seeing further then the servants could, and being apprehensive of the dangers which might follow on it, had their advice been entertained, first countermands their offer with an absolute Negative, *Et ait Non, but he said Nay,* he did not like of their intention: the gathering of the tares in the way proposed would have procured more mischief

v. 29.

chief to the Field of God, then the tares themselves did seem to threaten. And more then so, he lets them see, (which all the wisdom of the world would have never thought of) that the best way to save the Harvest, and preserve the Wheat, was to permit the tares and wheat to grow up together till they were ready for the Reapers; and then to gather them and dispose them in their proper places, according to the will and pleasure of the Lord their God. This the coherence of the Text with the former passages, this the Text it self, *Sinite utraque, &c.*

In these words we have these two general parts to be considered; the sufferance of Almighty God, and the season of it: 2ly. the condition of the Church, and the causes of it: the sufferance of Almighty God towards sinful man, in the first word *sinite*, suffer them both to grow together; the season of it in the last, *usque ad messem*, till the Harvest. The condition of the Church represented to us in the intermixture of the Wheat and Tares, both which are here permitted *simul crescere*, to grow up together till the Harvest: the causes of this intermixture not expressed *in terminis*, but to be found, if sought for, without much ado. In the first generall we shall examine these three points; 1. What is meant by *messis*, the approaching Harvest, and the use thereof. 2. What induces the Heavenly Husbandman to give so long a *sinite* to the Tares, when meanes and opportunity was offered for their extirpation. And 3. Whether the *sinite* of the Text delivered in the Imperative mood, be so strong and binding, that in no case the tares are to be rooted out till the Harvest come. In the next generall we shall shew you, 1. That the Church here mili-

militant is of such condition, that good and bad, the Orthodox Professor and the Heretick, are so intermingled, that there is no perfection to be looked for here: and 2. That there want not great and weighty reasons why it should so be; of which some relate unto the Tares, some unto the Wheat, some to God himself, whose glory is most chiefly aimed at. These are the points to be considered: and of these I shall discourse in order, beginning with Gods sufferance, and the season of it, and therein with the first enquiry, What is here meant by *messis*, the approaching Harvest; and what use we may make thereof for our own advantage.

Tull.

Prius dividendum quàm definiendum; It was the Orators Rule of old, First to distinguish of the termes, before we take upon us to state the question. A Rule exceeding necessary in the present business, and much conducing to the Explication of the points in hand. For the word *messis* is *πολύσημον*, a word of various significations, according to the scope of the severall places where it doth occur. And first, not taking notice of it in the literall sense in the 9th Chapter of St. *Matthew*, it signifieth the times and seasons fit for the preaching of the Gospel. There read we *messiem esse multam*, that the Harvest was great, *i. e.* that there were many people whose mindes were cheerfully prepared to receive the word. And there's another Harvest which the Baptist speaks of, the bringing forth of fruits meet for repentance, fruits worthy of the Preachers pains, and the hearers diligence; the *καρποι ἀκροάσεως*, the Harvest of good works which we finde in *Chrysostom*. But we have other Corn to thresh, and therefore must look out for another

v. 7.

Matth. 3.

In locum.

another Harvest; an Harvest not of hearing, nor of fructifying, but of receiving the reward of our severall labours; an Harvest in the which each workman shall receive his wages, according to the works which he hath wrought in the flesh, whether good or evill. And this again is either taken for the day of Gods temporall judgements upon particular Men, or Sects, or Collective bodies; or for the day of generall judgement, when all flesh shall appear before the Lord to receive its sentence. In this last sense the word is taken in the 14 of the *Revelation*, where the Angel said to him that sat upon the Throne, *mitte falcem & mete, Thrust in thy sickle and reap, for the time is come, and the Harvest of the Earth is ripe, i. e. all Nations* v. 14. were now ready to receive that judgement which God in his just anger should pronounce against them. And in the other sense it is said by the Prophet *Jeremy*, *The Daughter of Babylon is a threshing-floore, the time of her threshing is come, yet a little while and the time of her Harvest will come. Tempus messionis ejus veniet*; and what time was that? even that wherein she had made up the measure of her iniquities and abominations, and was to be given up for a prey to the *Medes and Persians*. c. 51. v. 30.

I know that most Interpreters, as well old as new, do take the Harvest in my Text for the generall judgement, that which our Saviour doth describe in the 25. of this Gospel: And they expound it thus for this reason chiefly, because our Saviour gives this descant on his own plain song, v. 39. *Messis est consummatio seculi*, the Harvest is the end of the World. A man would think the sense must be very obvious, even to the vulgar wits, when he that writ the Text

made the comment also. But then a question may be made what our Redeemer meanes by *consummatio seculi*, or the end of the World, or the συντέλεια τῆ αἰῶνος, as the Greek Text hath it. Assuredly not alwayes the last day precisely, but the last times generally, or the particular time appointed by Almighty God for the effecting of some speciall and particular purpose. For in the 9 Chapter to the *Hebrews* the same words occur, where the Apostle treating of the passion of our Lord and Saviour, saith it was done ἐν συντέλειᾳ τῆ αἰῶνος, in *consummatione seculi*, in the end of the World. Ask *Beza* what is meant there by the end of the World, by the συντέλεια τῆ αἰῶνος, and he will tell you that it is the same which the Apostle calls in another place *plenitudinem temporis*, or the fulness of time, i. e. saith he, and so both *Caietan* and *Ribera* do expound the Text, *Seculorum perfectionem & complementum*, the full perfection and accomplishment of some time appointed.

Beza in Heb. 9.

So then upon this disquisition we have gained thus much, that though the Harvest in my Text be for the most part understood of the general judgement, of which hereafter in the next; yet may it also mean the time of Gods temporal punishments upon particular men, or Sects, or Collective bodies: Whom though God suffereth for a while till their sins be ripe, and lets them flourish and grow mighty both in power and wickedness, yet have they all their severall Harvests, in which they shall be mowed, and threshed, and winnowed, to his greater glory. The sickle of the Lord is alwayes ready, and his van alwayes in his hand. And when his Harvest-time is come, and the fruits of wicked men be ripe, he shall

Matth. 3.

not

not only mowe them down, *as when the Harvest-man gathereth the corn, and reapeth down the cares with his arme*, in the Prophets language; but he will throughly purge his floore, and make them like the chaffe, in the Psalmists words, which the wind drives away before it. But for the just and righteous person, he either shall be saved from the day of trouble, or preserved in it: Or if he fall, as fall he may sometimes into the hand of the Reapers, like a good eare of corn well grown, or Grapes fully ripe, he shall be *congregatus in horreum*, gathered into the barn of the heavenly Husbandman. In execution of which acts of his will and justice he many times makes use of Angels, literally and properly so called, which are the Reapers of this verse and the 39, and many times of other Ministers who do supply the place of Angels, and may be called so in a borrowed, metaphoricall sense; as *Attila the Hun*, the scourge of the impenitent Western Christians, was in the Stories of those times called *Flagellum Dei*. Esay 17. 5.
Psal. 2.

That there have been such Harvests in former times, and that such Harvests are in the compass of our Saviours meaning, the Stories of Gods Book, and all the Monuments of the Church do most clearly evidence. And to say truth, did not the Text admit such Harvests, all the seditious aggregations of unquiet men; all the Idolatries of *Rome* Heathen, and superstitions of *Rome* Christian; the Pride of *Babylon*, and the filths of *Sodom*, with all the rabblement of pernicious Hereticks, and factious Sectaries, which have disturbed the Church in foregoing Ages, must be still extant and unpunished to this very day. But they have had their severall Harvests, and the Lord

2 Pet. 2. v. 4:

Gen. 6. v. 1, 5.

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Gen. 7.

Ezek. 16:

Ovid.

Gen. 18. 21.

Gen. 19.

Exod. 14.

hath reaped them, reserving them with the Apostate Angels, in eternall chains, to the judgement of the great and terrible day. And though this be a truth so clear that it needes no proofs, yet we will instance in some few, the better to set forth the necessary truth of this, together with the longanimity and justice of Almighty God. In the old World, the finnes of men were very great, all the imaginations of their hearts corrupt and evill, so that the very Sonnes of God were tempted to go in to the Daughters of men; and yet God spared them a long time, and added 120 yeeres unto the dayes of their repentance. But when their sins were grown so ripe that God repented him at last of Mans creation, he brought the flood upon them, and destroyed them all; but saved righteous *Noah*, and his Household with him. The Citizens of *Sodom* had long swelled in pride, and surfeited on fulness of bread, and abundance of idleness, as the Prophet tells us; and yet God suffered them to live, and fulfill their lusts. But when the voyce of their sins became so loud, as to cry unto the Heavens for vengeance, and to occasion God himself to come down and see *majorne infamia vero*, whether their sins were answerable to the cry which was come unto him, then were they ready for the sickle, 'twas high Harvest then; and the Lord sent his Angels to consume their City, and rained down fire from Heaven upon them; but delivered *Lot* and his small Family, like a fire-brand snatched out of the flames.

Pass we on forwards into *Egypt*, and we shall finde how patiently the Lord expected that the proud *Egyptians* would at the last dismisse his people with peace and safety; but when that did no good upon them,

them, when they had added tyranny unto oppression, and unto both a proud contempt of his Word and Messengers, he brought his people out with a mighty hand; the Angel of the Lord going before the Camp of *Israel*, but overwhelming *Pharaoh* and his Host in a second deluge. And if God did not presently invest his people in the possession of the Land so often promised, it was not only for their disobedience, or their unbelief, nor for their murmuring against God, and groundless exclamations against *Moses* and *Aaron*; though these did all concur to retard their entrance: The Scriptures give another reason, and questionless the true reason of that long suspension; *nondum completa est iniquitas Amorrhæorum*, Gen. 15. 16. the wickedness of the *Amorites* was not yet full, 'twas not Harvest yet, and therefore God had not given order to the Land to spew out her Inhabitants. Thus do we read in holy Scripture of the Harvest of *Babylon*, and of the Harvest of *Damascus*, i. e. of those appointed times, Esay 17. 5. & 51. 33: in which for their Idolatries and abominations they were to be delivered over to the hands of their severall enemies. And for those very Jewes themselves, though God spared them long, notwithstanding all their provocations, and only visited them sometimes with Warre or thralldom, yet he stayed not there; for when they had made up the measure of their Fathers sins, and added to the same the blood of the Sonne of God, more precious then the blood of *Abel* and of all the Prophets, then did the Lord destroy their City, and disperse their people, making them that they were no longer to be called a Nation, but a poor scattered remnant of what once they were. But for the persecuted Saints of Christ which lived a-

Euseb. hist.
1. 3. c. 5.

mongst them, the Lord withdrew them from that plague, warning them *κατὰ τινὰ χενομαρίν*, by a Dream or Oracle, to remove thence to *Pella*, a small Town of *Syria*, before the first approach of the Roman Armies.

Apoc. 6:
9, 10, 11.

Thus was it also with the Church since the time of the Gospel; The Princes of the Earth sometimes raged against it, and harried it with fire and sword, and all kinde of torments: And though the souls of them which were slain for the word of the Lord had cryed unto their God for vengeance, yet was it said to them from above, *ut requiescerent adhuc modicum tempus*, that they should rest yet for a season, and tarry till their Brethrens blood was cast into the balance also to make up the weight. Which time being come, the Lord did plague the persecutors with such grievous plagues, that in the anguish of their souls, and guilt of conscience, they cryed unto the Rocks to fall upon them, & on the hills to hide them. Never Dog barked against the Crosse but he grew mad after it, saith the Author of the Book of *Martyrs*. So for those vile and wretched miscreants which did afflict the Church of Christ with Schismes and Heresies, they did exalt their horns a while, and bare all before them; the *Arians* especially being so predominant, *ut jam non portuunculam quandam*, that they thought scorn to be confined to one Church or Nation, but like a generall scab or Leprosie, had invaded almost all the parts of the body mysticall: yet when their pride was greatest, and their power most formidable; when their impieties and blasphemies were so strongly backed, that these few Orthodox Professors which were left untainted did tremble at the ap-

Fox in the
Acts & Mon.

Vincent.
Levinens.

ap-

apprehension of the present danger, God then conceived them fit for vengeance, and put in his sickle; the time being come for him to reap, and the Harvest ready; so that of all those Sects and Heresies which did afflict the Church in her purest Ages, there is scarce any thing remaining but the name and infamy. And though the Christians of those times being delivered from the fear of their deadly enemies, had surfeited on peace and prohibited pleasures, yet God reprieved them a long time from the hand of punishment; but when their sins were grown so publick, and so full of scandall, *ut pateretur lex Christiana maledictum*, that even the Gospel grew to be ill reported of by the Jew and Gentile, then poured he out the Nations of the North upon them, who sacked their Cities, and laid waste their Palaces, and in conclusion dispossessed them of their Countries also.

Calvin.

Now by this Standard we may take the measure both of Gods patience and his justice, in all parallel Cases: If we see Sects and Heresies rise up to disturb the Church, and not to rise up only, but grow strong and prevalent, and in a way like *Pharaohs* seven lean Kine to devour the fat; if we see wickedness grow successful, and rebellion prosperous, and the best men become a prey to the cruel spoylers, we must not think that God is all this while asleep, and regards it not; not so, *the Lord that keepeth Israel neither sleeps nor slumbereth*. But when the sins of men be ripe, and the time of wrath is come that they should be judged, the God that dwelleth in the Heavens shall scourge them with a whip of Scorpions, and *break them into pieces like a Potters vessel*. And though some

Psal. 122.

Psal. 2.

De Civit. D i
l. i. c. 8.

some of them have the hap, or the seeming happiness, to go down into the grave in peace, yet God will finde them at the last, and meet with these sowe grapes in his general vintage, and tread them in the wine-presse of his indignation. And to say truth, there are as great and weighty reasons why some mens punishments should follow after them, as that the rest should have a trial and essay of their future miseries by those which they endure in this present life; for, as St. *Austin* well observes, should all mens sins be punished in this present life, *nihil ultimo iudicio reservari putaretur*, it would occasion some to think that there were no necessity nor use of the generall judgement: as on the other side, if none, *nulla esse divina providentia crederetur*, others would be too apt to think that there were no God; or at least rob him of his Providence, and say with him in *David's* Psalms, *Tush, God doth not see it*. If therefore God permit the Tares to grow up together with the Wheat, it is to shew his patience and longanimity in expectation of their conversion and amendment; but that he brings them to the Harvest, and moweth them down at last, is to shew his justice. And doubt we not, but that the Lord in his just judgement will destroy those Tares which at this present threaten ruine to his blessed Field, when they once be ripe, and that we are sufficiently awakened out of that dull security which had seized upon us; God dealing still with wicked and seditious men, as heretofore with *Haman*, *Absalom*, *Achitophel*, and such other instruments; when they have served his turn then he hangs them up.

But I must tell you this withall, that if we do expect

expect an Harvest of Gods temporall judgements upon the heads of those that lay waſt his Church; we muſt firſt put away thoſe cuſtomary unrepented ſins, which have drawn them down upon our ſelves. *Si vis me flere dolendum eſt primum ipſi tibi.* If we deſire that God be pittiful to us, in freeing us from thoſe which do play the Tyrants over our bodies and eſtates, we muſt be pittiful to our ſelves, in labouring to free our ſouls from a greater tyranny, that of ſin and Satan. We muſt firſt repent us of the puniſhment that is due unto them. But I ſee little hopes of ſo great a change; or indeed any hopes at all, either great or little, except it be unto the worſe, in the corrupting of thoſe meanes which ſhould work our peace. For tell me I beſeech you, is not our faſting grown ſo formall, and our humiliation mixt with ſo much hypocrifie, that we are ſicker of repentance then before of ſin? Is not our common talk ſo overgrown with oaths and prodigious curſings, as if we meant to bid defiance to the Hoſt of Heaven? and our devotions in Gods Houſe ſo cold and careleſs, as if we thought as poorly of the Lord himſelf, as of the Preacher, or the Prayers? And can we look for bleſſings from the hands of God, when we ſend curſes to his eares? or that the Lord ſhould work a double miracle upon us, whether we will or not; one in removing from us a deſerved puniſhment, the other in forgiving unrepented ſins? Affuredly, unleſs we make our peace with God, and wreſt deliverance from him by our prayers and penitence, the Lord in his juſt anger will afflict us further, and give us over for a prey unto thoſe that hate us. God is not bound to bring upon the wicked and ſeditious perſon, the He-

Horat. de
Arte Poet.

retick and Schismatical man, the Harveſt of his temporal judgements, though ſometimes he do it: ſometimes he lets them paſſe till the general Harveſt, and calls them not unto account untill he bring them at the laſt to the finall reckoning. But whether it be firſt or laſt, it pleaſeth him to give the Tares a longer *Sinite* then his ſervants did deſire he ſhould, and ſuffered them to grow in his holy Field, when meanes and opportunity was offered for their extirpation. What might incline him thereunto, and how farre we are bound by this preſent *Sinite*, are the next enquiries.

De Civit. Dei,
l. 14. c. 17.

Expertâ morbi moleſtiâ evidentior fit jucunditas ſanitatîs. No man can judge ſo well of health, as they that have been long afflicted with a wounded body, or viſited with ſome grievous ſickneſs: nor ſet ſo high a price on the light of Heaven, as he who hath been lodged in a dolefull Dungeon. Now that which darkneſs is in the Aire or Firmament, and wounds and ſickneſs in the body, the ſame are errors and corruptions in life and Doctrine, (or *ſcandala, & qui faciunt iniquitatem*, as our Saviour tells us of theſe tares, v. 38.) in the Church of Chriſt: darkneſs beſt ſets off light, wounds and ſickneſs health; and ſo doth error truth, and corruption purity. God therefore doth ſometimes permit the ungodly man to have his habitation with the juſt and righteous, that ſo the juſtice of the righteous might be made more eminent: of which we ſhall ſay more anon in the *Simul crefcere*. And ſometimes he permits his People to walk in darkneſs, & wander in the crooked lanes of deceit & error, that when they come into the light, and to the ſaving wayes of truth, they may imbrace the ſame with

with the greater fervour: were it not for this reason, and in this respect, it is not probable that God who is the God of truth, and the Father of lights, would suffer any Heresie, or erroneous Tenet to be sown or rooted in his field; but either would discover them on the first appearing, or cause them to be rooted up on the first discovery; at least he would have harkened to the Proposition, to the *visimus & colligimus* of the former verse, were it not that the light of truth would appear more brightly, after it had been long eclipsed with the Clouds of error; *Et sic deterrima comparatione gloriam sibi compararet.* For contraries when they are looked upon together, do appear most visibly. Tacit. Annal. l. 1.

Besides, *Oportet esse hareses*, there is a farther use of Heresies, which brings them in with an *Oportet*, as we read of in the 18. of St. Matthew, *necesse est ut veniant scandala.* *Scandala* saith St. Matthew, *hareses* saith S. Paul; but in both Texts the same, saith the Learned *Scholiast*; and both attended or brought in by the same *necesse*. Not a necessity *simpliciter dicta*, an absolute necessity that so it must be, as if truth could not stand without them; but an *Oportet*, a necessity *secundum quid*, it being expedient that so it should be, because truth stands the better by them. 1 Cor. 12. 19. v. 7.
How many excellent tractates, grave discourses, learned and pious writings had these Ages wanted, had not the Primitive Church been exercised with so many Heresies? In what an ignorance had we lived in matters which concern the glorious Trinity, the powers of Grace, the influences of the holy Spirit; had not the *Arians* and *Pelagians* startled those opinions which put the Church to a necessity of setting Grotius in Matth. 13.

August.

learned men on work to confute and crush them? And doubt we not but that Posterity will fare the better for those monstrous Paradoxes in Divinity which have been vented since the meeting of this new Assembly, and penetrate more thoroughly into some deep questions which now disturb the peace both of Church and State, then any of the former Ages. *Firmior multò fides est quam reponit pœnitentia.* Faith, saith the Father, stands more firmly when it is built upon repentance; as doubtless *Peters* faith was most strongly settled, after he had denyed his Master. And 'tis no otherwise with truth then it is with faith, best settled, and confirmed and planted, when struggling long with error or heretical Doctrines, it hath got the victory. God, as before I said, is the God of truth, and they that wilfully oppose the least truth of Gods, are Rebels against God, and against his truth. And 'twas known to be an experiment in the School of Politicks, *conatus subditorum irritos imperium semper promovere*, that the rebellion of a people when it is suppressed, doth make a Prince more strong and absolute then he was before.

Tacit. Annal.

1 Cor. 11. 19.

August.

But the *Oportet* goes yet further; it reacheth not to the truth alone, but to all those who do defend it. There must be heresies, saith *St. Paul*, *ut qui probati sint*, that those who are approved amongst you may be known and manifested. *St. Austin* tells us of two sorts of enemies which do afflict the Church of Christ: whereof the one is blinde with error, and the other with malice. And then he adds, That if these enemies have leave to afflict it corporally with any kinde of persecution, *exercent ejus patientiam*, they give the Church occasion to shew forth her patience; but

but if they do assault the same with Sects and Heresies, or *malè sentiendo*, with their false opinions, *exercent ejus sapientiam*, they give her opportunity to declare her wisdom. There were no need of Champions to defend the truth, should there be none that did oppose it: nor could we know by any meanes who would take part with Christ, and who fight against him, were it not brought unto the triall. *Hector* *quis nosset felix si Troja fuisset?* *Hector* had never been so famed for his feats of Arms, had not *Troy* been beleaguered by the powers of *Greece*: Nor had the valour and fidelity of *Joab*, the wisdom and fidelity of *Cushai*, the bounty and fidelity of *Barzillai*, the piety and fidelity of the *Priests* and *Levites*; no not so much as *Shimeis* slanderous tongue, or the inconstant mutability of the vulgar herd been manifested and made known to *David*, had not *Achitophel* contrived, *Absolom* actually raised, a Warre against him. What had we known of *Athanasius*, had not the *Arian* faction joyned themselves together in a League against him, and spent their whole united forces on his single person? *Parque novum fortuna videt concurrere bellum, Atque virum.* As if that holy Patriarch had been born unto *Ishmaels* destiny, to have his hand against every man, and every mans hand against him. How little had been left unto us of *Irenaus*, *Basil*, *Hierome*, *Austin*, and all the brave Heroes of the Primitive times, had not the *Gnosticks*, *Valentinians*, *Arians*, *Donatists*, afforded them occasion to expresse their piety, and manifest their zeal to the cause of Christ? And to come neerer to our selves, where had been all the glories of renowned *Jewel*, or of incomparable *Whitgift*, had not this Church been cruci-

2 Sam
17, 18.

Lucan. Pharf.

De præscript.
advers. hæres.

ed from the first beginning, between the Popish superstitions and the Puritan frenzies? All men are apt enough to professe the Gospel in a time of peace, and to declare themselves for truth, when there are no heresies: therefore *Oportet esse hæreses*, that so it may be known more clearly, as *Terullian* notes it, *tam qui in persecutionibus steterint quàm qui ad hæreses non exorbitaverint*, as well who dare stand bravely out against persecutions, as who dare bid defiance unto Sects and Heresies.

in Nat. h. 13.

Eph. 6.

So then there are some notable reasons for the present *Sinite*, and suffering of the Tares and Wheat to grow up together till the Harvest, besides the dangers mentioned in the former verse. But then a question will be made, whether the *Sinite* in this place be so strong and binding, that in no case the Tares are to be rooted up till the Harvest come. Where first we take it for a truth unquestionable, which we finde in *Chrysostom*, *Οὐ τοι νῦν κατέχεν αἱρετικὸς, καὶ ἐπισομίζειν καλύει, καὶ ἐκκόπτειν αὐτῶν τὴν παρρησίαν, &c.* It is not here forbidden, saith that learned Father, either to curb the Heretick, or silence him, or suppress his insolencies, or to prohibit their Assemblies, or disperse their Conventicles. God hath not so disarmed his Church, as to lay it open to the assaults and violence of malicious enemies, and left her with no other weapons then defensive only. In the spirituall Armorie which *St. Paul* describes, there is as well the sword of the spirit, as the shield of faith, and truth appointed for a Girdle, as well as righteousness for a Brest-plate. Gods Church is furnished with a power to convince gainsayers, as well as to exhort, or rebuke the sinner; and may employ the pen, though not

not tosse the Pike. Else not the Heretick, but the true Professor would be put to silence, and God should send out men to fight, and yet binde their hands. And more then so, the Lord hath given his Church Authority to deal with obstinate Hereticks, and with perverse Schismaticks, as St. Paul did with *Hymenæus* and *Alexander*, who having made shipwrack of the faith, were by him cut off from the society of the faithfull. For though some men of eminency in point of learning, out of their love to that *libertas Prophe-tandi* now so much in fashion, would have the Church be very wary in exercising this authority; yet they profess they have no purpose utterly to deprive her of that power and priviledge, *segregandi eos à suis cœtibus qui doctrinam adulterant*, of excommunicating those who corrupt her Doctrines.

1 Tim. 1.
v. 19, 20.

Grotius
in Matth. 13.

What then is that which is denied the Church in the present *Sinite*? Assuredly not to restrain the Heretick, or confute the Heresie, ἀλλ' ἀναίρειν καὶ κατασφάττειν, but to kill and slay them. The Servants, as we told you formerly, were much scandalized to see Gods Field indangered by those wretched Tares: errors in Doctrine, and corruptions in point of manners being grown so prevalent, that there was little hope to preserve the Church, but by a sudden extirpation of them, of what sort soever: and thereupon they purposed as before I told you, to go against them with the Sword, to raise an holy Warre, and destroy them utterly. Which how unfit a way it was, either to plant the Gospel, or reform Religion, I then told you also: Warre being a Tragedy of such a nature, as commonly destroyes the Stage whereupon tis acted; and no such Weapon as the Sword.

Chrysost.
in Mat. 13.

(ex-

Braddon.

Rom. 13:

(except it be the sword of the Spirit) committed to the Ministers of the Word and Sacraments, which are the Servants aimed at in our Saviours Parable. It is the Civill Magistrate , and tis he alone which hath *jus gladii materialis*, as our Lawyers call it, the power of the materiall Sword, and the right to use it. And if he use it not as occasion serves, in cutting off notorious Malefactors, and punishing seditious or rebellious persons , *frustra gladium gerit*, he beares the Sword in vain, as the Scriptures tell us. But how farre he may use the same in cutting off the obstinate Heretick , and the perverse Schismatick , after the Church hath done her part , and that Certificate be returned of her whole proceedings, is a point worthy of a further and more punctuall search. At this we only touched before, referring the full disquisition of it to the present *Sinite* , as a place more proper for that purpose.

De Laicis
l. 3. c. 21.

And first perhaps it will be thought but an easie Controversie, and of no great difficulty to determine, in which the disagreeing parties are so well agreed. The practise of the Church of *Rome* makes it clear enough what they do hold in point of Doctrine ; although they have not yet improved it (for ought I can tell) into an Article of the faith, as many of their School-points were in the *Tridentine* Council. *Bellarmino* gives it for a Maxime, or a ruled case rather in the Divinity of that Church , *Posse hereticos ab Ecclesia damnatos temporalibus pœnis & etiam morte mulctari*, that Hereticks condemned at the Churches barre are to be executed on the Scaffold of the Civil Magistrate. And this he labourerh to make good, as his Custom is, both by Authority of Scripture,

Scripture, and consent of Fathers, though he bring some sory proof from either. Our Saviour tells us of *but* false Prophets, that they should come in Sheeps Clothing, but inwardly were ravenous Wolves; and that whoever comes not into the fold by the ordinary doore, but climbs in at the Window, is a Thief and a Robber. *At Lupi rapaces optimo jure occiduntur;* But Wolves, saith he, are justly killed, and tis well known what punishment belongs to Theeves; and thereupon concludes without more adoe, that Hereticks are to be punished like Wolves and Robbers. Would any man believe that so great a Clerk could be so seriously foolish in a matter of such main concernment as the life of his poor Christian Brother; or that he meant good earnest when he urged those Texts? Might not a man conclude with as good a Conscience (I am sure he may with as much equity and Logick as the Cardinall doth) that Christ our Saviour ought to be crucified again at his second coming, because he tells us of that comming, that it will be *Sicut fur in nocte*, like a Thief in the night? and we well know what punishment belongs to Burglars: or, that prophane and wicked persons are to be cherished in their riotous and licentious courses, because the Scripture likeneth them to a dogg which returneth to the vomit? and yet such doggs are oft times cherished by their Masters. 2 Per. 2. 22j The Cardinall had never set so light a price on the life of his Brother, had he considered at how great a price it was bought by Christ.

So also for the Protestant Doctors, though at the first they did unanimously detest both the opinion and the practice of the Church of *Rome* in this parti-

cular, (and certainly they had good reason so to do, as the case then stood) yet they soon altered their opinion; for after that *Servetus* had been burnt at *Geneva* by the instigation of *Calvin*, and *Valentine Gentilis* executed at *Brasil* by the Command of the *Switzers*, the *Allobrogian* party set their wits on work to defend the action, and after drew in many others of the Protestant Churches to concur with them in that point. *Calvin* first sets it down in *thesi, hereticos jure gladii coercendos*, that Hereticks were to be restrained by the Sword of the temporal Magistrate; which though it was in generalls only, yet did he make it serve the turn for the present shift. But *Beza*, building a large Tract upon his foundation, entituled, *De hereticis à Magistratu puniendis*, sets up this Position, almost the same in termes with that of *Bellarmino*, viz. *hereticos interdum capitali etiam supplicio à magistratu coercendos*, that Hereticks sometimes are to be punished by death. For which, though he produce no evidence from the Evangelists or Apostles, which are the best Judges in this case, but that of *Ananias* and his Wife *Saphira*, both whom *St. Peter* most miraculously condemned and executed by a word of his mouth; yet he confesseth of this instance, *non posse in exemplum trahi*, that it is not to be drawn into example. And if not to be drawn into example, as he saith it is not, then certainly no such proof to confirm the point as he thinks it is: yet that we might not think him singular, or to stand alone, he brings in *Bullinger*, *Melancthon*, and *Wolfgangus Capito*, as being of the same judgement with him; to whom *Aretius* might be added, in his defence of the proceedings against *Valentine Gentile*, and some

Acts 5.

Bez. *ibid.*

some others since: so incident it is to our humane frailty to square our judgement by the rule of our private interests; and not so much to ponder what we ought to do, as to finde Pleas and Arguments to defend our doings.

But notwithstanding this agreement of the adverse parties, we may resolve upon the question, as our Redeemer did in another case, *quod ab initio non fuit sic*, it was not so from the beginning. The Primitive Fathers knew of no such meanes for the confuting of an Heretick, or the suppressing of an Heresie, as the fire and faggot. St. *Chrysostomes* judgement in the point you have heard already, take St. *Austins* now; who tells us of himself, that he was once perswaded, *neminem ad unitatem Christi cogendum esse*, that no man was to be compelled by force and punishments to joyn himself unto the Church. But afterwards, upon experience of the peace and benefit which did most commonly redound to the Church thereby, he so farre altered his opinion, as to allow of banishment, or fine and ransom, in case of obstinate perverseness; but by no meanes of death in what case soever. And this the Cardinall confesseth, though against himself, ingeniously affirming of that holy Father, *semper excepero supplicium mortis*, that alwayes he excepted death as too sharp a remedy, and inconsistent with the meekness of our Saviours Gospel. Tis true, that *Valentinian*, *Martian*, and other of the following Emperours, when they could finde no other way to restrain their insolencies, have added also *pœnam sanguinis* in their publick Edicts: But this was only in *terrorem*. No execution done upon them in a long time after, and then but by some Arian Kings of the

*August. in
Ep. 1.48.*

*Bellarmin. de
Laic. 1.3.c.21.*

Sulpit. Sever.
hist. sacr. l. 2.

○

Zonar.

Annal. Eccl.

Goths and Vandalls, in the declining times of the Christian purity. Onely the Tyrant *Maximus*, who usurped the Empire, though otherwise an Orthodox Prince, caused the Arch-Heretick *Priscillian*, and some of his Associates to be put to death, at the instigation of *Ithacius*, a Catholick Bishop, whom the impieties of the man had extremely stirred. Concerning which *Sulpitius Severus* tells us, that though they were *homines luce indignissimi*, men most unworthy of the light, yet they were *pessimo exemplo necati*, and that their execution was of dangerous consequence to succeeding Ages. And as it seemes, the *French* and *German* Prelates did conceive so of it, by whom *Ithacius* was deprived of the Communion, for no other reason, then that he had been a chief Actor in that woful Tragedy. Thus also when *Alexius* of *Constantinople* had caused *Basilus* and others of the *Bongomili* to be burnt to ashes, (Hereticks lewd enough of conscience, if their Opinions have been transmitted to us by ingenious hands) the *Eastern* Prelates generally disallowed the fact. But what need further search be made in this particular, when we have *consistentem reum*? For even *Baronius* doth acknowledge, though otherwise a professed Champion both of the customs and corruptions of the Church of *Rome*, that anciently it was the usage of the Christian Bishops, when they addressed themselves to the secular powers in matters of this present nature, so to insist on the correction of the Heretick, *ut tamen à capitali supplicio inferendo dehortati sunt*, that they dissuaded them by all meanes imaginable not to shed their bloods. From which sweet moderation of the Primitive Prelates, how miserably the Church

Church hath deviated in these latter dayes, the public Martyrologies of both sides do declare too evidently.

What then, may some men chance to say, shall Theeves and Murderers die the death, which onely rob us of our goods, or destroy our bodies, and shall the Heretick which robs us of our precious faith, and damn both soul and body to the pit of hell, either escape unpunished, or be punished onely with some light pecuniary mulct, or short imprisonment? Is there no case in which the desperate Heretick may be rooted up, and such vile tares be liable to an extirpation? I say not so. The Lord himself decreed in his holy Law, (and caused execution to be done upon it) *That whosoever did blaspheme the name of the Lord should be stoned to death; and that if a Prophet did arise which did entice the people after other Gods, they should also slay him, without either pity or delay.* Levit. 24. v. 16. Deut. 13. v. 1. &c.

The Jewes, though they transgressed in the second case, were alwayes zealous in the first; and howsoever they connived at some grosse Idolatries, would not spare a blasphemy. This made them when they sate in judgement on our Saviour Christ, to balk all other Accusations, and lay hold on this; interpreting some words of his, in which he called himself most truly the Sonne of God, for blasphemous passages. And then the high Priest said (with great joy no question) *what need we any further witnesses? we have heard his blasphemy:* and thereupon they all concluded he is guilty of death. In which the ground was true and justifiable, it was Gods own Rule; but the judgement wicked and erroneous, as being utterly perverted in the Application. Now though these Lawes

Matth. 26.

v. 65, 66.

were given particularly to the Jewes for their square and measure, by which they were to punish malefactors of that odious nature; yet in the equity thereof they relate to us, to whom the honour of Almighty God ought to be as precious as ever it was among the Jewes, and all blasphemers of his name to be held as execrable as in the Commonwealth of *Israel*. If therefore there arise an Heretick which belcheth his blasphemous follies against the Majesty of God, or any person of the holy undivided Trinity; or seeks to draw the people after other Gods, or add the Jewish Ceremonies, or the heathenish sacrifices to the pure worship of the Lord, as did the *Manichees* of old, and *Anatolius* in the close of the sixth Centurie; let the Sword in Gods name passe upon him. My eye shall neither pity him, nor my house conceal him. There are some Heresies as well as sins, which if unretracted, are neither pardoned in this World, nor in that to come. Such wretched miscreants as these in the body mystical are like a gangrened member in the body natural, and must be cut off in due time, or else will suddenly infect and destroy the whole: so true a Rule is that in the Poet *Ovid*,

Nic: hov.
hist. Eccles:

Metam. l. 1.

recidendum

— *Namq; immedicabile vulnus*

Ense rescindendum est ne pars sincera trahatur.

Next to the Majesty of God is that of Kings and Sovereign Princes; to whom God hath not onely pleased to impart his name, but delegated a great part of his royall power: And therefore if an Heretick set on foot such Doctrines as tend to the destruction of the Princes person, or the seducing of his Subjects from their due allegiance; or otherwise grow

grow practical, and embroyl the State, for the promoting of their dreams and dotages, though of lower quality, let them receive the wages due to their lewd attempts. There are as well seditious Doctrines as seditious practises, both dangerous alike, and therefore to be punished with the like severity: and this have the chief Priests of the Jewes understood full well, when having brought our Saviour to the Judgement-hall, and fearing *Pilate* would be little moved with the noyse of blasphemy, they cast their accusation in another mould; We found (say they) this fellow perverting our Nation, forbidding to pay tribute unto *Cesar*, and calling himself Christ a King: & then if *Pilate* will not hasten to his condemnation, he shall be instantly proclaimed for no friend of *Cesars*. In which, although they shewed themselves to be false accusers, yet they declared sufficiently, that in their opinion, and in the opinion of a vigilant and careful Magistrate, all Doctrines which may tend to perturb the State, or rather that all such, whoever, which have raised factions in the State to promote their Doctrines, were worthy of a *Crucifige*. And so farre we may take *St. Paul* along for Company, who tells us of *coitiones in Synagogis*, seditions raised in the Synagogues as well as in the streets or Citie, *Acts* 24. Of either of the which if his malicious enemies could have proved him guilty, he had deserved to die, as himself doth intimate, *Acts* 25. v. 11. And this no question was the reason why some *Roman* Emperors proceeded more severely against the *Donatists*, then against many other Heresies of an higher nature; because they were an active sect, and cared not to distract or subvert:

vert a Province, so they might settle their opinions, and increase their Profelytes : though, to say truth in this and all such parallel cases, it was their faction not their faith, not their Religion, but rebellion which was punished in them. In these two cases, and these onely, dare I set any edge on the temporal Sword, though even in these it be a remedy to be last applied; and more to be commended where it may not, then where it may possibly be spared.

In other cases where the error lieth in the understanding, although most commonly backed with obstinacy and perverseness in the will and affections, the adverse parties in the Church have been too farre transported beyond their bounds, and drawn too much blood from one another, though both pretend the Lawes for their justification. For who seeth not how little it doth favour of the spirit of Christ, to hale young boyes, and silly women, and poor ignorant Tradesmen to the Funeral-Pile, because they could not fathom the deep Mystery of transubstantiation; or thought it not an acceptable sacrifice to devoure their God; or found not Purgatory in the Scriptures; or did not think it fit to invoke the Saints their Brethren, when as the way lay open unto God their Father; or durst not give that honour to a painted Crucifix, which properly belonged to their crucified Saviour? And on the other side, it wants not reprehension amongst moderate men, that Christians should be dragged unto the Scaffold for no other reason, then taking sacred Orders from a forreign hand, or treading on prohibited ground; not being otherwise convicted by sufficient evidence, either of

of practising against the State, or labouring to seduce the Subjects from their natural duties. The Christians of the Primitive Ages had lost the most effectual part of their Apologies, if difference in Religion only had been a crime sufficient, without further guilt, to draw those fiery storms upon them under which they suffered. And though I say not of these Lawes, to which each parties do pretend for their justification, that they are νόμοι Δράκοντος, like unto *Draco's* Lawes of old, which were written in blood; yet one might say, and say it without just offence, that they were neither made nor executed within these Dominions, but either when the Dragon was a chief Supporter of the Arms Imperiall; or else on those unfortunate wretches, who have since fallen *in regionem Draconum*, into the place of Dragons, as the Psalmist calls it. Certain it is, that by those bloody executions both sides have rather been confirmed then weakned, and both have given advantage to the growth of Heresies. Just as *Sulpitius* hath observed, that by the execution of *Priscillian*, which before I spoke of, *non tantum non repressa est ejus heresis, sed & propagata*, his Heresie was so farre from being suppressed, that it grew the faster for the cutting. Christs *Sinite* stands not here for nothing; but shewes, that till the time of the general Harvest, there will be tares amongst the Wheat, do we what we can: Which leads me to my last particular, to the condition of the Church here militant, delivered in the *Simul crescere*, in that the tares and Wheat are ordered to grow up together. Of which, and of the reasons of that inter-

*Plutarch.
in Solon.*

Hist. Sacr. l. 2.

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mixture,

mixture, I shall crave leave to insist a little, and so commend you unto God.

Aug. de Civit.
l. 1.

Perplexæ sunt istæ duæ Civitates in hoc seculo, invicemq; permixtæ: It was the saying of St. Austin, that the two Cities which he was to write of, the City of the Lord, and the City of Satan, were so intermingled, that there was little hope to see them separated till the day of Judgement: The same may we affirm of the Church of Christ; it is of such a mixt condition, compounded so proportionably of the good and evil, the Heretick and true Professor, that neither of the two is likely to suppress the other, till God take up the controversie in the day of doom. And therefore not without good reason is the Church compared to a threshing-floore, on which there is both wheat and chaffe; and to a Fold, wherein there are both Sheep and Goats; and to a casting-net, which being thrown into the Sea, drew up all kind of Fishes, whether good or bad; and to an House, in which there are not only vessels of honour, as of gold and silver, but also of dishonour, and for unclean uses; and in my Parable, to a field, wherein besides the good seed which the Lord had sown, *Infelix lolium & steriles dominantur avenæ*, the enemy had sowed his tares. And this is thought by some of good note and learning to be the chief intention of our Saviours Parable, who tells us, that he meant not by the *Sinite* so farre to patronize the Heretick, or protect the wicked, as to respite either of them from the censure of the Church or State, under pretence of calling them to an account at the general Audit; but to set forth the true

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Mat. 3. 12.

Mat. 25. 33.

Mat. 13. 47.

2 Tim. 2. 20.

condition of the Church here militant, in which the wicked person and the righteous man are so intermingled, that there is no perfection to be looked for in this present World: and therefore very well *Beauxamis in locum.* said a modern Authour, *Docetur hic non quale sit officium nostrum, aut magistratus, aut Pastorum, sed tantum qua futura sit Ecclesia conditio:* Christ doth not here inform the Minister, or the Civil Magistrate, or any private person, what they are to do, but onely represents unto his Disciples the true condition of his Church till the end of the World; which can be never so reformed and purified, but that some errors and corruptions will continue in it.

But whether it be so or not, certain it is, that such is the condition of the Church in this present World, that it is subject to corruptions, and never absolutely free from sin and error. There is much dross amongst her gold; and although that her foundations be of precious stones, yet there is wood and hay, and stubble in the superstructure; which are so intermingled & made up together, that nothing but a general fire can exactly part them, I mean the fire of conflagration, not of Popish Purgatory. Were it not thus, we need not pray for the Church militant, but glory as in the triumphant. And yet the Church is counted holy, and called Catholick still, this intermixture notwithstanding; Catholick in regard of time, place and persons, in and by which the Gospel of our Saviour is professed and propagated: Holy, *secundum nobiliores ejus partes*, in reference to the Saints departed, and those who are most eminent in grace and piety: And it is also called *Ecclesia una*, one holy, Catholick and Apostolick Church, though

1 Cor. 3. 12.

part thereof be militant here upon the earth, and part triumphant in the Heavens; the same one Church both now and in the world to come. The difference is, that here it is imperfect, mixt of good and bad; there perfect, and consisting of the righteous onely, according to this determination of St. *Austin*, *eamdem ipsam unam & sanctam Ecclesiam nunc habere malos mixtos, tunc non habituram*. For then, and not till then, as *Hierome*, *Augustine*, and others do expound the place, shall Christ present her to himself a most glorious Church, without spot or wrinkle, and marry her to himself for ever. Till that day come, it is not to be hoped or looked for, but that many Hypocrites, false Teachers and licentious livers will couch themselves under the shelter of the Church, and passe for members of it in the eye of men, though not accounted such in the sight of God. The eye of man can possibly discern no further then the outward shew, and mark who joyn themselves to the Congregation to hear the Word of God, and receive his Sacraments; *Dominus novit qui sunt sui*, the Lord knowes only who are his, and who are those *occulti intus* whose hearts stand fast in his Commandements, and carefully possess their souls in truth and holiness.

In Collat. cont. Donatist.

Eph. 6. 27.

2 Tim. 2. 19.

A. 1. 8. v. 4.

And yet some men there are, as there hath been formerly, who fancy to themselves a Church without spot or blemish, and dream of such a field as contains no tares; of such a house as hath no vessels but of honour, sanctified and prepared for the Masters use: And where they finde not such a Church, they desert it instantly, and cry, *Go out of her my people, be not partakers of her sins*. The *Cathari* in the

the East, the *Donatists* in the South, & the *Novatians* in the West, which made one faction only, though of several names, were anciently of this opinion, and set up Churches of their own of the new Edition; for flattering themselves with a conceit of their own dear sanctity, they thought themselves too pure and pious to joyn in any act of worship with more sober Christians; and presently confined the Church, which before was Catholick, to their own private Conventicles, and to them alone; or *intra partem Donati*, as they phrased it then. Who have succeeded them of late, both in their factions and their follies, we all know too well: The present ruptures in this State do declare most evidently, that here is *pars Donati* now, as before in *Africa*. A frenzy which gave great offence to the ancient Fathers, who laboured both by speech and pen to correct their insolencies; and of such scandall to the Churches of the Reformation, that *Calvin*, though a rigid man, did confute their dotages, and publickly expose them to contempt and scorn. The Ancients and the Moderns both have agreed on this, that though the Church of Christ be imperfect alwayes, and may sometimes be faulty also, yet are not men rashly to separate themselves from her Communion, and make a rupture for poor trifles in the Body mystical. It argues little faith, lesse charity, saith renowned *Cyprian*, if when we see some tares in the Church of God, *de Ecclesia ipsa recedamus*, we presently withdraw our selves, and forsake her fellowship. And here we might bring in *St. Austin*, and almost all the ancient Writers to confirm this point; but that they are of no authority with the captious Schismatick,

Instit. us
l. 4. c. 1.

Epla. 3. l. 3.

tick, and now of late disclaimed by our neater Wits.

Therefore for further satisfaction to the stubborn *Donatist*, let us behold the constitution of the Church in the Book of God, and take a view of the chief types and fortunes of it, to see if we can finde such a spotless Church as they vainly dream of. In *Adams* Family, which was the first, both type and Seminary of the Church of God, there was one *Cain*, a murderer, that slew his Brother: and in the Ark, the next, and perhaps the greatest, a *Cham*, which wretchedly betrayed the nakedness of his aged Father. In *Abrahams* house there was an *Ishmael*, which mocked at *Isaac*, though the Heire, and the Heire of promise. In *Isaac's*, a prophane *Esau*, who made his belly his God, and sold Heaven for a break-fast. In *Jacob's*, there was *Simeon* and *Levi*, Brethren in evill, besides a *Reuben*, who defiled his old Fathers bed. And in the Church of *Israel*, when more large and populous, how many were mad upon the worship of the golden Calf, more mad in offering up their Children to the Idol *Moloch*; thousands that bowed the knee to *Baal*; ten thousands which did sacrifice in the Groves and prohibited places? yet all this while a Church, a true visible Church, with which the Saints and Prophets joyned in Gods publick worship. Let us next look upon the Gospel, and we shall find that when the bounds thereof were so strait and narrow, that there were few more visible members of it then the twelve Apostles, yet amongst them there was a *Judas* which betrayed his Master. When it began to spread and enlarge it self to the number of one hundred and twenty, there were among them some half-

Gen. 4. 8.

9. 22.

219

25. 31.

49. 4, 5.

half-Christians, such as *Nicodemus*, who durst not openly profess the Gospel, but came unto the Lord by night; and some false Christians, such as *Demas*, who out of an affection to the present world, forsook both the Apostle and the Gospel too. See them increased to such a multitude, that they were fain to choose seven Deacons to assist the work; and one of them will be that *Nicolas* the founder of the *Nicolaitans*, whom the Lord abhorred. Follow it out of *Jewrie* to *Samaria*, and there we find a *Simon Magnus*, as formall a Professor as the best amongst them, yet full of the gall of bitterness within. Trace it in all its progress through *Greece* and *Asia*, and we shall see the factiousness of the *Corinthians*, the foolishness of the *Galatians*, and six of the seven *Asian* Churches taxed with deadly sinne. Good God! into what corner of the Earth can the *Donatist* run, to finde a Church without corruption, free from sin and error? It must be sure into the old *Utopia*, or the new *Atlantis*, or some fools Paradise in *Terra incognita*, which no Mapp takes notice of; unless (as *Constantine* once said unto *Acesius* a *Novatian* Bishop) κλίματα θεὸς καὶ οὐκ ἄνθρωπος ἀνάβηθι, they can erect a Ladder of their own devising, and so climb up unto the Heavens; whilst they are here upon the Earth, they have no such hopes. God better knowes then we what he hath to do; and he already hath determined of a *Simul crescere*, that both the Tares and Wheat shall grow up together.

Nor wanted his eternal wisdom some especial reasons which might incline him thereunto: First, in relation to the wicked, who owe their preservation chiefly to this intermixture; For certainly, the note is,

Acts 1.

Joh. 19. 39.

2 Tim. 4. 10.

Acts 6. 5.

Apoc. 2. 15.

Acts 8.

v. 13, 15.

Apoc. c. 2. & 3.

Sozomen.

l. 1. c. 21.

Stapleton
in locum.

Gen. 30. 27.

39. 5.

18. 32. . .

Gen. 12. 10.
31. & 42.

Exod. 8. 22.

Mat. 14. 22.

is true, *Deum propter bonos sustinere malos* ; That God gives many temporal blessings to ungodly men, because they live so intermingled with his faithful servants; and respites them sometimes from the hand of punishment, not for their own; but for the righteous persons sake amongst whom they dwell. The Lord, we know, blessed *Laban* for the sake of *Jacob*, and prospered the whole house of *Potiphar*, out of the love he bare to *Joseph*. If *Sodom* stood so long unpunished, it was in part because of righteous *Lot*, who sojourned with them: and possibly it might have stood to this very day, but certainly have scaped that fiery storm which fell upon it, had it contained no more then ten righteous persons. Farre is it from the Lord our God to slay the righteous with the wicked, the Judge of all the World is more just then so. When God rains vengeance from above on the wicked man, it cannot be but that the righteous must partake of the common miseries which do befall the State or Nation in the which he lives; as *Abraham*, *Isaac* and *Jacob* did of the several famines which God had sent upon their Neighbours. There are not alwayes such distinctions as was between the Land of *Goshen* and the rest of *Egypt*: God therefore sometimes holds his hands, when the sins of wicked men cry loud for punishment, out of his favour and compassion on the righteous person; or else abbreviates the time of their tribulation, out of regard to his Elect: or, if they both partake alike of the common miseries of Famine, Pestilence and Warre, as sometimes they do, it is because that even the best men have their imperfections, and ever and anon commit some foul sins which God thinks fit to expiate with a temporall Purgatory.

Now

Now as the righteous do this service to the wicked man, in reference unto his temporal conservation; so he receives in lieu thereof a farre greater benefit, in reference to his own spiritual conversation: For first, the filthy lives of ungodly persons are as a glasse wherein Gods Children see the foul face of sin, and thereby learn to frame their lives by a better rule. *Permisti bonis mali sunt, ut eorum comparatione ad melius nitantur*, as mine Authour hath it. Gloss. Ord.

Just so the Spartans used to shew their drunken slaves to their Sonnes and Nephews, that they might bring them to a loathing of that beastly vice. And then they make them farre more careful of their lives and actions, yea of their words and speeches also: *David* resolved, and 'twas a necessary resolution if you mark it well, to set a bridle on his mouth, for fear of offending with his Tongue; but Ps. l. 39. it was only for *quamdiu, quamdiu impius in conspectu*, as long as the ungodly was in his sight, who hearkened unto his discourses, as the Jewes did unto our Saviours, only of purpose to betray him. And this was it which made the Primitive Christians so severe in their conversations, and keep so diligent a watch upon all their actions, because the inquisitive and malicious Gentiles amongst whom they lived, were as so many spies upon them to observe their doings. They durst not else have stood so stoutly on their justification, defied the favour of their Judges, and openly professed before all the world, *non scelus aliquod, sed nomen*, that there was nothing in them which deserved either bonds or death, but only the bare name of Christian. And last of all, they serve as meanes and instruments, *per quos exerceantur boni*,

Nn by

Tertul. Apolog.
c. 2.
Gloss. Ord.

by which the Saints have opportunity to manifest their faith in Gods gracious promises, and to set forth their patience in the time of trouble. The *Israelites* had never cryed so fervently to the Lord their God, had not the *Canaanites*, like pricks in their sides, spurred them on unto it: and where had been the story of *Jobs* memorable patience, had not the *Chaldees* and wild *Arabs* been neer neighbours to him? So that in this respect we may crosse the Proverb, *Est aliquod bonum propter vicinum malum*, There comes much good assuredly from an evill neighbour. In each of these respects, or in all together, the Lord permits the wicked man to live and tarry out his time in this present world, as being very useful to his faithful servants, which grow the better for them, and the wiser by them.

Mar. 5. 45.

Psal. 145. 16.

Heb. 11. 6.

Aug. de civit.
l. 22.

And yet the Lord hath other reasons which incline him to it, and such as do relate to himself alone, *viz.* to shew his grace and goodness over all his creatures, whether they be the sheep of his Pasture, or the work only of his hands. This makes him send his rain promiscuously on the just and wicked, and cause his Sunne to shine alike on the sinner and the righteous person; opening his hands, and filling all things living with plenty. And more then so, he gives them such a general hint towards their salvation, that by the book of Nature, and general notions of the Spirit, they may attain this principle of the saving faith, *ὁ θεὸς ἔστιν*, that God is, and that he is a rewarder also of all them that seek him. By meanes whereof, he doth not only shew his grace in their great unworthiness, *melius & potentius esse judicans etiam malis bene facere*, by doing well to

to those who deserve ill of him; but makes them all ἀναπολεγήταις, or without excuse, in matters which relate unto life eternal. Finally, as they are the Objects of his power and goodness in this present world, so by ill using of his gifts, and by neglecting of the meanes which is offered to them, shall they become the objects of his wrath and justice, and serve as special instruments to set forth his glory in the world to come; when he shall say unto his Angels, (which are the Reapers mentioned in the following words) *Gather the Tares together, and binde them in bundles to burn them; but gather the Wheat into my Barn.* Which as it is to be the work of a further time, and the last act of justice which the Lord shall execute *in consummatione seculi*, in the close or consummation of the world present; so shall the handling of it be the business of another day, in the conclusion of my Meditations on this present Parable.



SERMON IV.

At CHRIST-CHURCH, March 12th. 1634.

MATTH. 13. v. 30.

*And in the time of Harvest I will say to the Reapers,
Gather ye together first the Tares, and binde
them in bundles to burn them; but gather the
Wheat into my Barn.*

Vellelm bift:
1. 2.



*Umpit, interdum moratur proposita. homi-
num Fortuna,* The projects and de-
signes of us mortall men are many
times delayed, and sometimes over-
thrown by higher Power. Which
power, though the Historian being a Courtier, (who
ascribes all things to good luck) entituled by the
name of Fortune; yet the Philosopher, or contem-
plative man, who had been studied in the Govern-
ment of humane affaires, would have called it Pro-
vidence. That divine Axiom, *Proponit homo, dis-
ponit Deus*, Man purposes, and God disposeth, was
the Rule of this; the Rule by which it was first squa-
red and fitted to the use of men; the Rule by which
we are instructed to submit our selves, our Coun-
sels,

sels, our desires, our actions to the will of God. And this we finde exemplified and made clear unto us in the design and purpose of the Household-servants, touching the extirpation of the Tares so often mentioned; which God delayed as to the time, and utterly overthrew, as for the hopes they had conceived of their dealing in it, and consequently of the course which they meant to take. The servants were hot upon the spur, had not patience to defer the action till a fitter time, but would have fallen upon it instantly, with more hast then speed; *Vis imus & colligimus* in the present Tense, without deliberation or delay at all. And they intended to have gone in so sharp a way, which in the heat and violence of ungoverned zeal must of necessity have been dangerous to the Lords good Seed, and pulled up many a man for suspected Tares, which either were right Wheat of the Lords own sowing, *ἐκδὸς δὲ μὴ ἀβάλλεσθαι καὶ γινέσθαι σῖτον*, or in due time, according to the course and seasons of the heavenly Husbandry, might have been changed unto the better, and become good grain. How did the Lord approve this project? What comfort did he give them to pursue their Counsels? No, saith the Lord, as to the time, there is no such hast; *Sinite utraque simul crescere*, let both grow together till the Harvest, till their fruits be ripe, until they may be gathered up in a safer way, more to the glory of the Lord, and lesse unto the hurt of his faithful people. If they desired to have these Tares destroyed, (as no doubt they did) and to destroy them in a way which should bring neither wrong nor danger to the Wheat it self (as was fit they should,) *ἀγόμενον τὸν προσήκοντα καιρὸν*, they must expect a fitter

Chrysost.
in Mat. 13.

Id. ibid.

ter and more proper time, which the Lord had not yet bin pleased to make known unto them. And No, saith he, as to themselves, whom he intended not to use in so great a business; knowing full well, that if they did go on according to the proposition which they made unto him, how much they would be bi-
 assed by their own affections: what dammage might redound to his Church thereby? We must (saith he) have care and patience towards these Tares, of which you have complained in such sensible termes, and let them grow until the Harvest, in hope they may prove better then you are aware of. But if this do no good upon them, if they make no more use of this longanimity, then to bring forth the fruits of customary unrepented sins, *τοὺς αὐτοὺς ἀναγκασ- πα- σαδὲξίλαι δίκην*, vengeance and Hell shall overtake them at the last, there's no other remedy: For then in the conjuncture of those circumstances, in the time of Harvest, I will cause the Ministers whom I mean to use, to appear before me, and say unto them being come, My Reapers, *Colligite primum zizania*, Gather ye together first the Tares, &c.

Id. ibid.

These words contain the full and finall resolution of the heavenly Husbandman, in the disposing of the Tares, so much, so earnestly complained of. In which we must behold him in the quality of a Judge or Magistrate, pronouncing his determinate sentence in an open Court, upon the pleadings and debate of the point before him. And here we have two generall parts to be considered, the Judgement and the Executioners: The Executioners, the Ministers rather of the Court, are the Heavenly Angels (though here represented to us by the name of Reapers) to whom

whom it appertaineth to bring forth the Prisoners, and to see justice done upon them in the form pronounced. The Judgement doth consist especially of these two Acts, the condemnation of the wicked, the exaltation of the just: The condemnation of the wicked, the sentencing of the Tares to the fire of Hell, we finde delivered briefly in these three particulars; *Colligite, colligate, comburite*: Gather them first, for they shall be no longer suffered in the field of God. 2. Binde them, and binde them in the chains of eternal darkness, to let them know there is no hope, no possibility to escape their punishment. 3. And having bound, then cast them presently into the everlasting flames, to fire unquenchable. This is the Judgement of the Tares, of the wicked man. In that which doth concern the Wheat, we have these two parts, an Action first, and that is *congregate*, gather; Gather the several corns thereof in a Body or a Congregation: next, the Repository, the place it self in which they are to be disposed of, *Horreum meum*, the Lords Barn, the House or Habitation of his Heavenly glories: There's the condition of the Wheat, of the righteous soul. Of these I shall discourse in order, as they lie before me; beginning with the Executioners, or the Ministers rather of the Court, the Angels: *And in the time of Harvest I will say unto the Reapers, Dicam messoribus*, that's the first.

Eminentes viri magnis adjutoribus usi sunt, The greatest persons have commonly the most able Ministers, whether it is in point of Counsel or of execution. And he that is well studied in the art of men, will so employ his Ministers and their abilities, as may

Patrecul. bish.
1. 2.

may be fittest to advance the business which he hath in hand. Every mans Talent lieth not in the Camp or Senate; some are for the Ministerial or more servile Offices, but yet as useful to the publick in their severall places, though not so honourable in themselves; and these too have their proper and distinct Activities, beyond the bounds whereof if they be commanded, they become dull and sluggish, and unprofitable, and rather do incumber then promote the service. Thus it is also in the Oeconomy of the Heavenly Husbandman; The Lord hath severall sorts of Ministers, some for cultivating and manuring of his holy Field, others for bringing in the harvest: That the imployment of the Prelates and inferior Clergy; this of the holy Angels, of the Hosts of Heaven; *Messores autem Angeli sunt*, the Reapers are the Angels, v. 39. And 'tis an excellent Rule which St. *Hierome* gives us in this business, *Quæ expōsita sunt à Domino his debeo accommodare fidem*, That in those things which are expounded by our Saviour, it were absurd to look for any clearer Commentary. Which makes me wonder by the way, that *Hierome* should so easily forget himself and his own good rule, as to expound the Servants of the 27. of the Angels also. Assuredly the Servants of the 27. with whom the Master doth discourse throughout this Parable, must needs be different from the Reapers of this present Text, of whom he speaks unto those Servants, as distinct Ministers designed to their severall Offices.

So then the Reapers are the Angels, there's no doubt of that. And they we know are *πνύματα*

λειτουργικῶν, ministring spirits, saith the Scripture,
 imployed by God, as often as he sees occasion, in
 his affaires of greatest moment; in none more fre-
 quently then such as do relate to the Sonnes of men,
 either in point of punishment or preservation. We
 told you not long since of a double Harvest, within
 the compasse and intention of the present verse; an
 Harvest of Gods temporal judgements upon particu-
 lar men and Nations, and collective bodies: an Har-
 vest of Gods general judgement, when all flesh shall
 appear before him to receive their sentence. And in
 both these the Angels are the Ministers of that dread-
 full Court; the ordinary Officers or ὑποτάκται of
 the Almighty Judge, and bound to execute the
 mandates which are issued thence, whether mens
 sins be ripe for vengeance, or that affliction and re-
 pentance make them fit for mercy. First, in the
 wayes of temporal punishment, it is most clear and e-
 vident in holy Scripture, that God sent down his An-
 gels with a full Commission to destroy *Sodom* and *Gen. 19.v.13.*
Gomorrhah, two rich populous Cities, after they had so
 long abused his patience, and their own prosperities;
 and that he sent his evil Angels amongst the *Egypti- Ps. 78. 49, 50.*
ans, when neither signes nor wonders could prevail
 upon them; by whom he gave their life over to the
 Pestilence, slew the first-born in all their dwellings,
 and finally overwhelmed them in the red Sea. Where
 note, that they are there called *mali angeli*, or evill *Bellar. &*
 Angels, not that they were so in themselves, but *ab* *Lorin*
effectu, by reason of the severall evils which they did *in P.*
 inflict on that perishing and wretched people, by the
 Lords appointment. Thus do we also read of a de-
 stroying Angel, by whom, according to the Word
 and

2 King. 9.
v. 35.

Act. 12. 2, 3.
23.

1. 2. c. 17.

and Command of God, no fewer then 70000 of the Jewes were consumed in an instant, when once they boasted in their numbers, and did presume too farre in the arm of flesh: and of another which went out and smote in the Camp of the *Aſſyrians* no leſſe then 185000. men, after they had blaſphemed the Lord, and put a ſcorn upon the holy one of *Iſrael*: not to ſay any thing of *Herod*, who when he had beheaded *James*, imprisoned *Peter*, and troubled certain of the Church, was miſerably ſmitten by an Angel, and consumed by worms. It pleaſed God to imploy them in theſe acts of vengeance, though well affected in themſelves to the good of mankind; and a neceſſity waſt ayd upon them to obey his pleaſure. *Nec quicquam eſt in Angelis niſi parendi neceſſitas*, ſaid *Lactantius* truly.

Gen. 6. v. 17.

v. 24, 27.

So farre the point is clear from the Book of God, and if we will believe the Learned (as I think we may) there is no ſignall puniſhment of ungodly people aſcribed to God in holy Scripture but what was executed by the Miniſtry of theſe bleſſed Spirits, except ſome other meanes and Miniſters be expreſſly named. That great and univerſall deluge in the time of *Noah* was queſtionleſſ the work of God; Behold I, even I, do bring a flood of waters upon the Earth: But this was done *Ministerio Angelorum*, by the Miniſtry and ſervice of the holy Angels, whom God employed in breaking up the Fountain of the great deep, and opening the Cataracts of Heaven, for the deſtruction of that wicked unrepenting people. Thus when it is affirmed in the 14. of *Exod.* That the Lord looked into the Hoſt of the Egyptians through the pillar of fire, and overthrew them in the miſt

midst of the Sea: non intelligendum est de Deo, sed de Angelo qui erat in nube, we must not understand it of the Lord himself, but only of the Angel, or that ministring spirit, of whose being in the Cloud we had heard before. And when we read, that in the Battel of the five Kings against the *Israelites*, the Lord cast down great stones from Heaven upon them, in the 10. of *Josuah*, it is not to be thought, as *Tostatus* ^{Id. in Jos. 10: q. 8.} notes it, *quod Deus mitteret, sed Angeli jubente Deo*, that this was done by Gods own hand, but by the holy Angels at the Lords appointment. The like may be observed of those other acts of power and punishment, whereof we find such frequent mention in the holy Scripture, that though they be ascribed to God as the principal agent, yet were they generally effected by his heavenly Angels, as the meanes and instrument.

But the most proper office of the holy Angels is not for punishment, but preservation; not for correction of the wicked, but for the protection of the just and righteous; not for the rooting up of the Tares, but for the safety of the Wheat; for *they are ministring Spirits* (saith St. Paul) *sent out to minister unto them who shall be heirs of salvation.* ^{Heb. i. v. 14.} That's the chief part of their employment, the businesse which they most delight in; and God accordingly both hath and doth employ them from time to time. For, by the Ministry of his Angels did he deliver *Ishmael* from the extremities of thirst, and *Daniel* from the fury of hunger, *Lot* from the fire, and trembling *Isaac* from the Sword; our Infant-Saviour from one *Herod*, his chief Apostle from another; all of them from the common prison, into the which they

- they had been cast by the Priests and Sadduces. But these were only personal and particular Graces: Look we on those which were more publick, and such as did concern his whole people generally, and we shall find an Angel of the Lord encamping between the Host of *Israel* and the Host of *Egypt*, to make good the passage at their backs, till they were gotten safe to the other side of the Sea: Another Angel marching in the front of their Armies, as soon as they had entred the Land of *Canaan*, and he the Captain of the Lords Host; *Princeps Exercitus Domini*, the vulgar reads it; some great and eminent Angel doubtless, but whether *Michael*, *Gabriel*, or who else it was, the *Rabbins* may dispute at leisure, and to them I leave it; More then so yet; *That wall*
- Jos. 5. 15. *of waters which they had both on the right hand and upon the left, when they passed thorow the Sea as upon dry ground, facta est à Deo per Angelos exequentes,*
- Exod. 14 v. 12. *as learned Abulensis hath it, was the work of Angels, directed and employed by Almighty God. Which also is affirmed by the Jewish Doctors of the dividing of the waters of Jordan, to make the like safe passage for them into the promised Land which the Lord had given them. The like saith Peter Martyr of the raising of the Syrians from before Samaria,*
- Tostat. in in Exod 14. *when the Lord made them hear the noyse of Charets, and the noyse of Horsmen, that this was Ministerio Angelorum, effected by the Ministry of the holy Angels, whom he employed in saving that distressed City from the hands of their enemies. And by an Angel, or at least an Angelical vision, κατὰ χρονοῦ τῆς, by a Dream or Oracle delivered unto them in their sleep, as Eusebius tells us, did he forewarn the Christians*
- Id. in Jos. 3.
- P. Mart.
- 2 King. 7. v. 6.
- Euseb. hist. 1. 3. c. 5.

istians dwelling in the Land of *Palestine*, to remove thence to *Pella*, a small Town of *Syria*; and so preserved them from the spoyl and fury of the Roman Armies.

This was Gods way of preservation in the times before us; and for his way of preservation in all Ages since, God is the same God now as then, his holy Angels no lesse diligent in their attendance on our persons, then they have been formerly. Let us but make our selves by our faith and piety worthy to be accounted the Sonnes of God, and the Heires of salvation, and doubt we not of the assistance of those ministring Spirits in all the times of personal or publick dangers. It's true, the apparition of the Angels in these latter times hath been very rare, and God dealt very graciously with the sonnes of men, that they come so seldom; for, being too many are so prone to give divine honours to the Images of the Saints departed, how easily might they deceive themselves of their reward in a voluntary humility and worshipping of Angels (which was the fault of ^{2 Col. 15.} the *Colossians*, and after the Heresie of those whom *Epiphanius* and *St. Austin* call *Angelici*) did they appear unto us ordinarily in some visible glorious form. But then it is as true withall, & one of the most eternal truths of holy Scripture, *That the Angel of the Lord encampeth about them that fear him, and delivereth* ^{Psal. 34 7.} *them*. Whether we see, or see them not, it comes all to one; and so resolved by *Clemens* of *Alexandria*, an old Christian Writer, *Δι ἀγγέλων γὰρ ἡ θεία δύναμις παρέχει τὰ ἀγαθὰ, ἢ γὰρ ὁρῶμεν, εἴτε καὶ μὴ*: The Lord ^{*Stromat. lib. 6.*} faith he, doth still preserve us by the Ministry of his holy Angels, though we behold them not in any vi-

Psal. 35. 5.

Institur:
L. I. C. 14.

fible shape, as the Antients did. When therefore and as often as we fall into any danger, let us address our prayers to the Lord our God, that he would please to give command unto his Angels to come in to help us; that he would make our enemies like *the chaffe before the wind, and the Angel of the Lord scattering them*; and having so made known our desires unto him, to look for their assistance accordingly. This is warranted unto us in the words of Calvin, *Ut in periculis constituti à D: o petamus protectionem Angelorum, & confidamus eos ex mandato Dei præsto fore.* But behold a greater then Calvin here; for we are warranted as much both by the Doctrine and the practice of the Church of England, who teacheth us to pray, and we pray accordingly, *That God who hath ordained and constituted the service of Angels and men in a wonderful order, would mercifully grant that they which do him service in Heaven, may by his appointment, succour and defend us upon the Earth*; as in the Collect for the day of St. Michael the Archangel.

Mat. 24. v. 30.

But this is but a *preparatory* to the main design; for though these temporal judgements and deliverances may come within the compass of the Harvest which is here mentioned, yet is the Harvest chiefly meant of the general Judgement, when all flesh shall be brought before Gods Tribunal, and brought before it by the Ministry of the holy Angels, who are the Reapers of my Text, the Ministers or *vineyarders* of that dreadful Court. For proof whereof, we need but look into the process of St. Matthewes Gospel, in which we find, *That the Lord shall come to judgement, riding on the Clouds with great power and glory, accompanied with*

with Angels and Archangels, and the sound of the Trumpet. So great a Judge coming to hold his grand Assises, cannot be ushered in with lesse Pomp and Majesty. And to what purpose serve those Angels? Assuredly, not only to fill up the Train, to make the manner of his coming the more brave and glorious, but for some other special and more weighty use. And therefore when our Saviour hath informed us this, *That the Sonne of man shall come in his glory, and all the holy Angels with him*; he tells us in the following words, *That before him shall all the Nations of the World be gathered*. Gathered together, but by whom? by these very Angels. Then, saith he, *shall he send his Angels with a great sound of a Trumpet, and they shall gather together the Elect from the four winds, from one end of Heaven unto the other*. What the Elect, and none but they? Not so. These Reapers must root up the Tares as well as gather in the Wheat. Our Saviours Exposition of the Text makes that clear enough, where we shall find, that at the end of the world, *the Sonne of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity*. And in the Parable of the casting Net, *That the Angels shall come forth at the end of the World, and sever the wicked from the just*. There are two sorts of men to be brought together, the Elect and Reprobate; two sorts of Grain which must be gathered by these Reapers; but how they must be ordered, being brought together, and what the Angels have to do in execution of those orders, we shall soon find by looking over the particulars of the second generall: where we have, first, the condemnation of the wicked represented to us in three

Mat. 25. v. 30.

24. 31.

v. 40. &c.

v. 49.

three words, *Colligite, Colligate, Comburi*, Gather ye together first the Tares, and bind them in bundles to burn them. Of this next in order.

Gorryn.
in locum.

In Patrefamilias habemus quod amemus & imitemur. There are four things remarkable in the Heavenly Husbandman, as he is represented to us in this present Parable, worthy of our applause and imitation: His goodness first, *Seminando bona*, in that he sowed his field with the good seed only; his patience next, *tolerando mala*, in suffering the Tares, though otherwise a corrupt and adulterate seed, to remain ungathered till the Harvest came. In the next place, we have his wisdom, *præcavendo pericula*, in taking such especial care to preserve his Wheat, which doubtless had been subject to some notable mischief, had he imbraced the other which his Servants made, the *imius & colligimus* of the 28. And last of all, we have his justice, *reddendo secundum merita*, in giving unto every one as he had deserved, according to the works which he hath wrought in the flesh, whether good or bad. *Premium & Pæna*, Reward and punishment have in all Ages been esteemed the Rule and measure, not only of all Earthly Governments, but the Heavenly also. Who would endeavour piety and the works of vertue, were there not some reward to allure him to it? or rob his Genius of the dalliances of this present life, and not give way unto the sensuality of his lusts and Appetite, were there not punishments in store to affright him from it; were not the punishments so grievous, and of such eternity, as farre surmount the sweetness of these sinful pleasures, which in themselves are short and momentary, and enjoyed only for a season? The fear of punishment
and

and Hell are of greatest efficacy to affright many a man from sin, (whom the love of God and godlinesse will hardly work on;) and well it were if the consideration of it would prevail so farre.

Of this, the condemnation of the wicked, I am first to speak, the method of my Text doth invite me to it; and the first word we meet with is *Colligite*, *gather ye together*, συλλέγετε, as the Greek Text hath it; and that doth signifie such a kind of gathering as intimates a plucking up by the roots withall. We had it in this sense in the former verse, where the Servants having made an offer to go and gather up the Tares, were absolutely refused, on this reason chiefly, *ne forte colligentes zizania, lest while ye gather up the Tares, ye root up the Wheat*. Certainly, had the Tares been gathered, either by pulling off the eares, as the Apostles did the Corn on the Sabbath-day; or breaking off the stalk in the very midst (each of which wayes they might have gone) they might have gathered in the Tares, and not hurt the Wheat, at least as to the rooting up, the totall eradication of it. συλλέγετε then is not to gather only, but to gather up; συλλέγετε τὰ ζιζάνια, to gather up the Tares by the very roots; which shewes the desperate and remediless condition of the wicked man, if once delivered over unto condemnation; for where there is a gathering or a rooting up, there is no hope that ever it shall grow again: weeds which are only mowed may spring up again; and Tares that have their eares pulled off, and no more then so, cumber the ground at least, if they do not worse; they have still place and footing in the Field of God, and take up so much room therein, that they permit not Gods Seed to in-

large and spread it self, and yield such fair increase to the Heavenly Husbandman as it would do otherwise; but if they once be gathered up, or pulled up by the Roots, which comes all to one, they are then past growing any more; they shall be able from thenceforth to do no more hurt, or work unto the Wheat any further damage.

But then *συνάγειν* is withall a compound word, and doth not only signifie a gathering up, but a gathering up of all together: *Gather ye the Tares together*, so the English. All of them, not a Tare excepted; neither the Heretick nor the Schismatick, the formall, nor the false Professor; neither the counterfeit nor *half* the false-faced Protestant, the open nor the secret sinner, shall escape the gathering. Though they procure the Rocks to fall upon them, and the hills to hide them, yet shall these Reapers find them out, and gather them from every corner of the Earth, be they where they will. And we may say of them, as *Moses* of the Herds and Cattell of the House of *Israel*, *ne ungulam esse relinquendam*, that not an hoof of all these unclean beasts shall be left behind. Though they have flattered their poor souls, and said, Tush, God will not see it; or have disguised themselves with fig-leaves, out of a silly hope to conceal their nakedness; or wiped their lips so cunningly, with the Harlot in the Book of *Proverbs*, that no men can discern a stolen kisse upon them, yet all this will not serve the turn: God for all this will bring them every one to judgement, and apprehend them by his Angels, the Ministers of the mighty Judge, when they go a gathering. There shall not one of them escape the hands of these diligent Serjeants, *ne u-*

πῶς quidem, not so much as one. It is *colligite* in the Text, a gathering up of all together. And yet this is not all contained in this gathering neither; it is a gathering in which implies a severing, or a separation, and then it is *συνάγειτε*, i. e. *ἀφορίζετε*, gather them up, that is to say, sever them, set them by themselves to receive their sentence. For in the following Parable of the casting-Net, the gathering of every kind of fish had a severing with it. The Angels shall come forth, *καὶ ἀφορεύσιν*, and shall sever the wicked from the just. And in that of the Sheep and of the Goats, in the 25. the gathering of all Nations before the Lord, brings in a separation, or *ἀφορισμὸς*, of the one from the other.

v. 49.

v. 31.

So then *Colligite* in this place must be *separate*, Sever them from the Wheat, from the Lords good grain, that their impieties and iniquities may appear more evidently; and separate them from the presence of the Lord their God, of whose most blessed vision they deserve not to be made partakers. First, sever, or part them from the Wheat, let them stand alone. Though in this World the Lord doth sometimes spare the wicked and ungodly man, *propter pra-* Stapleton.
sentiam justorum, as my Authour hath it, out of his love to the Elect; or in *profectum humana salutis*, for Hilarius.
the salvation of his Saints, to whom they serve for an increase both of faith and patience, as we read in Hilary; yet in the day of judgement they shall find it otherwise. In that day they shall neither be partakers of Gods blessings with them, nor receive any benefit or protection by them; and much lesse borrow any of their Oyl to trim their Lamps, or enter with the Bridegroom by that borrowed light. The

Psal. i. 6.

Gorran.
in locum.

ungodly shall not then stand in the judgement with them, nor sinners in that Congregation of the righteous, as the Psalmist hath it. And next, they shall be separated from the presence of the Lord their God, of whose most blessed and beatifical vision they deserve not to be made partakers; for being severed from the just, and standing before God in their own uncleanness, without the light of faith, and the robes of charity, there followeth a *Discedite à me, Depart from me ye cursed, get you farre from hence.* And this is *dura & infelix discessio*, a miserable and most wretched case, in case it went no further then a *pœna damni*, a losse of those inseparable comforts which do arise unto the Saints upon the sight of God. *Discedite à me, Depart from me*: O the most terrible sentence of a most just Judge, which neither the guilty can escape, nor the condemned man withstand; against which no sinner can except, & from which the damned cannot appeal! Depart from thee! why, whither shall we go, O God, being driven from thee? whither, but from the Paradise of glories to a world of shame, from the Father of lights unto utter darkness, from the fulness of joy to howling and perpetual lamentation, from pleasures unto weeping and gnashing of teeth.

The gathering being finished, next comes in the binding: It is *Colligite* first, and *Colligite primum*, before we come to *alligate*; First gather, and then binde them fast. I know that some Interpreters refer this *primum* to the order of the several judgements; first, gather up the Tares, then bring in the Wheat. But this doth ill agree with our Saviours method used in other places; for in the Parable of the

the Net cast into the Sea, the good fish were first gathered into Vessels, before the bad were thrown away: and in the other, of the Sheep and of the Goats, *venite* hath precedence of *discedite*; the blessed of the Father were first absolved, before the cursed were condemned to the pit of torments. Nor will it serve the turn which is said by some, that though the merits of the just are *prius in discussione*, first taken into consideration and inquired into, yet shall the punishment of the wicked and ungodly man be *prius in executione*, first put in execution, and inflicted on them; for this as ill agrees with those Texts of Scripture, where it is said, not only in particular of the twelve Apostles, *that they shall sit on twelve Thrones, judging the twelve Tribes of Israel*; but also of the Saints in generall, *Do ye not know that the Saints shall judge the World?* and that not only *sola comparatione*, by upbraiding their impieties and impenitencies, in which respect the *Ninevites* and the *Queen of the South* are in the Gospel said to condemn the *Jewes*; but *approbatione divina sententia*, by approving and applauding that most righteous judgement which Christ the supreme Judge shall pronounce against them: which could not be, in case the wicked did receive their finall sentence before the righteous were admitted into some participation of the heavenly glories. The gathering of the Tares is here first propounded, not because first in order of the severall judgements, but because they gave occasion unto this discourse betwixt the heavenly Husbandman and his household-Servants, for no other reason. *Colligite primum*, first gather, in that sense, but in no sense else; *alligate next*.

v. 48.

Mat. 25.

Gorran.
in locum.Mar. 19.
v. 28.

1 Cor. 6. v. 2;

Estim in
1 Cor. 6.

First.

First gather, and then bind. And binding is a terme derived or borrowed from the Courts of secular Judges, according to the course whereof the condemned Prisoners are led bound to their execution, so to prevent all hope and possibility of their escape, and make them yield unto their punishment with the lesse resistance. *Liſtor, liga manus, verberato, infelici arbori suspendito*: Here *Liſtor*, binde the Prisoner, scourge him, or hang him on the Gallow-Tree, as the sentence varied. But whether *verberato*, or *suspendito*, there was still *Liga manus*, as a part of the punishment. Thus when the great Tyrant *Nebuchadnezzar* had condemned the three Hebrew Children to the fiery Furnace, he first commanded them to be bound, and then to be cast in the midst of the flames. And when the Priests and Pharisees had voted our Redeemer to be guilty of death, they led him bound to *Pontius Pilate*, (*vincitum adduxerunt*, saith the Text) to have their bloody sentence put in execution. This binding of the wicked after condemnation is the first *pæna sensus*, the first part of the sensible torments which they are damned unto by the righteous Judge: and a great aggravation of their torments 'tis, if you mark it well; it takes away all hope and possibility of escape, as before was said; letting them see, that how intolerable and extreme soever their damnation be, they must endure it to the utmost, there's no after-remedy. And therefore *alligate ut non possint evadere*, saith my Author well. The Chains in which they are here bound are everlasting Chains, *aterna vincula*, as St. *Jude* calls them: and therefore they which are thus bound, are bound for aye and everlastingly, without expectati-
on

Livius passim.

Dan. 3.

Matth. 27.

Goryan.

on of release. There is no saying in this case, *rumpamus vincula*, let us break their bonds in sunder, and cast their cords from us; they are *aterna vincula*, Psal. 2, 3. everlasting these.

Next, it deprives them of all ease, of all meanes and help, of lessening any part of those terrible torments which the most righteous Judge hath inflicted on them. It is a great refreshing unto one that languisheth under the rage and tyranny of a burning Feaver, that he can sometimes shift his side, and tumble from one part of the bed to another; no small comfort to a Prisoner, if he have liberty to walk or stir up and down, in the midst of all the torments which are laid upon them: But they which are tormented in the flames of Hell, and laid up in that dreadful Dungeon, have not the liberty to move, and to change their places, further then as it shall seem good unto their tormentors, for the multiplication and increase of their pains and miseries. And this we may be sure of also, that the greater Libertines we are here, the more licentious we live in this present world, the greater shall our thralldom be, the more strict our bonds, in the estate of condemnation in the world to come. Too many which profess the Gospel have been loosely given, addicted unto all uncleanness and lasciviousness; and therefore *alligate*, binde them, make them fast enough. A binding to the good behaviour to the purpose this: others have had their feet swift to shed innocent blood, and lifted up rebellious hands against Gods anointed. *I Lictor, liga manus*, Hold Satan, take him hence, binde him hands and feet, in the eternal chains of darkness, never to stir a foot in the way of peace, or lift

lift up a repenting hand to the God of mercy; never to be restored to liberty, nor released from misery: the Fable of *Prometheus* being bound in the mountain *Caucasus* for a perpetual prey to devouring Vultures, hath some resemblance unto this: but that was but a Fable, this a most sad truth; never were known such bonds as these, such a binding never.

And yet the binding is the worse, and the torment greater, in regard they are not severally bound, every one by himself in his own Irons, but *in fasciculos*, in bundles, every man with his fellows and Associates which were guilty of the same sin with him; that sin I mean which either was most grievous in the sight of God, or most predominant in the heart of the sinful man. It is not *alligate* simply, but *alligate in fasciculos*, binde them in bundles, so the English; or into Fagots rather, as the words do signifie; and Fagots are the fittest fewel for the fire of Hell. This shewes that God doth punish sinners in the world to come, *non secundum statum quem in hoc seculo habuerunt, sed secundum delicta*; according to the nature of their several crimes, not of their qualities or degrees; and that as men confederate together in the acts of sin, so they shall burn together in the fires of horror; for besides what is said to confirm the same by *Gregory* and *Austin*, two old Catholick Bishops, who spake herein according to the light of Scripture; the Heathen Orator, though guided by no other rule then the common Principles of justice, hath resolved it so; by whom it is affirmed as a thing most equitable, *ut qui in eadem causa sint in eadem item essent fortuna*, that they

Stapleton.

Greg. in
Job. l. 9. c. 47.

Aug. Serm. 30.
de Sanct.

they who were partakers in the sweets of sin should be made partners also in the smarts of punishment. *Tull. pro Ligatio.* They then that have defiled themselves in the self-same filth, how different soever in estate and quality, must be bound up together in the self-same Fagot. *Facinus quos inquinat aequat*, said the Poet rightly. *Lucan.* The Murderers, and such as kill without the Sword of Authority, shall make one Fagot, the secret and the open Traytors another; the Adulterers and Adulteresses shall make one Fagot, and the Fornicators another; the Hereticks shall make up one Fagot, the Schismaticks and Sectaries shall be bound up in another; the Idolaters shall make one Fagot, they that commit sacrilege to pull down Idolatry, shall make up another; the Glutton, whose belly is his God, shall make one Fagot, the Drunkard whose glory is his shame, another: The Thief, that knowes no other Trade to maintain himself but by undoing of his Neighbour; the cunning Hypocrite, who makes a gain of godliness, and puts his Religion unto usury; and they who basely and perfidiously invert the publick money to their private profit, shall each make up their several Fagots. *Pares cum paribus*, saith St. *Austin*; every man shall be punished in the world to come, according to the sin which he hath committed, and in the company of those with whom he hath most offended. And though it be an old said Saw, *Solamen miseris*, that it is a comfort to those in misery to have others bear a share in their griefs and sorrows, (a miserable comfort at the best, there's no doubt of that;) yet it is nothing so in the present case; for of that nature are the punishments which attend this binding, that the pains thereof are nothing

lessened by being communicated, but are then multiplied when divided.

Well, being bound, and bound in bundles, what comes after next? *Ad comburendum*, saith the Text, binde them in bundles for to burn them. And here the case is somewhat altered, as it relates unto the Ministers, though still the same as it hath reference to the Malefactors. It was before *colligite & alligate*; here, not *comburite*, but *ad comburendum*. The holy Angels were the Ministers to attach the sinner, to bring him before Gods Tribunal; and after sentence was pronounced to lay hands upon him, and make him ready for the punishment which he is condemn'd to; but that being done, they give him over to the fiends of Hell, to the tormenters, *τῶν βασανιστῶν*, as our Redeemer calls them in the 18 Chap. The Officers of the Court, or the *ὀργῆλαι*, which he speaks of in the 7 of *Matth.* differ from these tormenters, from these *βασανιστῶν*, of which he tells us in the 18. as the Usher or Cryer of a Court from the Executioner, or the Under-Sheriff from the Hangman. The Angels then, I mean the holy and good Angels, they only do *colligere & alligare*, and having so gathered and bound them up, deliver them *ad comburendum*, assign them over by Indenture to the Executioners, to see them punished and tormented according to the will and sentence of the dreadful Judge. The holy Angels are the Ministers, the Devil and his Angels are the Executioners, who bearing an old grudge to man, as being adopted by the Lord unto those felicities from which he miserably fell, will doubtless execute his office on him with the most extremity: *Non desinunt perditis jam perdere*, said *Minutius* truly. It hath been his

v. 34.

Min. Fel:

his chief work to tempt man to sin, out of an hope to have him at his mercy one day; and be we sure he will not spare him when he hath him there. The Devils chief delight is in mans calamity: And could we fancy such a thing as an Heaven in Hell, the Devil would enjoy it in this opportunity of tyrannizing over those whom he hath seduced and brought into that pit of torments.

Ad comburendum, to be burnt; for that's the punishment appointed to the wicked in the Book of God. Here, in the Exposition of this Parable, it is said by Christ, *that the Angels shall gather out of his Kingdom all things which offend, and them that do iniquity, and shall cast them in caminum ignis*, into a furnace of fire. And in the Parable of the Ner, we have it in the very self-same words, *in caminum ignis*. Thus the rich Glutton in St. Luke, is said to be tormented in the flames: And in the 20th. of the Revelation it is called expressly *Stagnum ignis & sulphuris*, a Lake of fire and brimston, a most dreadful Lake. A truth communicated to and by the Prophets of the former times, who give us this description of Tophet, or the Vallie of Gehinnon, *that the Pile thereof is fire and much wood, that the breath of the Lord is like a stream of Brimstone to kindle it; and that the stream thereof shall be turned to Pitch, and the dust into Brimstone.* And Malachi speaking of the day of Judgement; telleth us, *that it shall burn like an Oven, and that all which do wickedly shall be as the stubble, Et inflammabit eos dies veniens*, whom the day that commeth shall burn up. A truth so known amongst the Gentiles, whether by tradition from their Ancestors, or conversation with the Jewes, need not now be argued; that, by the verses of the Poets, and the works of the

vi. 41, 42.

v. 50.

Luk. 16.

v. 24.

v. 10.

Isa. 30. 35.

34. 10.

c. 4. v. 1.

Min. Fel.
in Q. 1. v.

B. Eant.
Min.
Aust.
Aust.

Maldon.
in Marc. 9.

v. 12.

v. 41.
Isa. 34. 10.

Mar. 9. v. 48.

Tatian.
adv. gent.

most learned Philosophers, *illius ignei fluminis admonentur homines*, men were admonished to beware of that burning Lake. And unto those it were impertinent to add the testimony of the ancient Fathers, by some of which it is called *Divinus ignis, pœnale incendium* by another, *ardor pœnarum* by a third, *atœrnus ignis* by a fourth, *Et sic de cœteris*. And though a question hath been made, (as all things have been questioned in these captious times) whether this fire be true and reall, or only metaphorically called so in the Book of God: yet by all sound Interpreters, it is thus agreed on (as a learned Jesuite hath observed) *metaphoram esse non posse quæ sit tam perpetua*, that such a constancy of expression doth exclude a Metaphor.

Now as it is a fire, a devouring fire, so is it *ignis inextinguibilis*, a fire unquenchable, in the third; *ignis atœrnus*, an everlasting fire, in the 25. of St. Matthew, *the smoeak whereof goeth up for ever*, in the Prophet *Esay*; a fire which feeds both on the body and the soul, yet shall never consume them: and such a fire as breeds a kind of worm within it, which shall never die, but alwayes gnaw upon the conscience of the man condemned, and create farre more anguish to him then all bodily torments. And to this truth all the old Catholick Doctors do attest unanimously, whether *Greeks* or *Latines*: *Tatianus*, one of the most ancient of the *Greeks*, calls the estate of the damned in Hell, *θάνατος ἐν ἀθανασίᾳ*, a death which never dieth, an immortal misery. *Tertullian*, the most ancient *Latine*, *cruciatum non diuturnum sed sempiternum*, not only a long and tedious torment, but an everlasting one. St. *Austin* answerably unto that of *Tatianus*, doth call it *mortem sine morte*; adding moreover of those fires, *punire, non finire corpora*, that they

they torment the body, but destroy it not: he goeth further, and saith, that it burns the body, but repaires it also, and calls it *flammam nutriticem*, a fire which so devoures, as it also nourisheth; with whom *Lactantius* doth consent; so also doth *Minutius Fel. Prudentius*, *Cassiodorus*, and indeed who not? And why should this be thought a wonder so farre beyond the reason and belief of a meer natural man, or such who taking on themselves the name of Christians, will yet believe no more then may stand with reason? Doth not the Scripture Exod. 3. tell us of a burning bush, a bush that burned with the fire, and was not consumed? and the Historians of the Hills of *Aetna* and *Vesuvius*, which do almost continually send out dreadful flames, and yet never waste; and the Philosophers of a Worm, or Beast, which they call the *Salamander*, whose natural Habitation is in the midst of the fire? and the Poets of *Prometheus* and *Titius* Vultures, which having fed so many hundreds of yeers upon their bowels, had not yet devoured them? Doth not experience tell us daily, that the lightning glanceth on our bodies often, but doth seldom hurt us? and doth not *Ovid* say expressly, *Nec mortis pœnas mors altera finiet hujus*, that there's a second death which shall never end? yee I confesse, that the prevailing Heresie which pretends to such wit & piety, hath no small reason to declare, *interire posse animas, aut ab exitio liberari*, that the Ovid. in Ibin. Ap. Grot. in Matth. 25. souls of wicked and impenitent men shall either be annihilated, or in fine released; for we may safely say of those new pretenders, as once *Minutius* did of the in Octav. old Philosophers, *malunt extinguī penitus, quàm ad supplicia revocari*; Considering how they have sub-
verted.

verted all the fundamentals of the Christian faith, 'tis all the reason in the world that they should rather wish the soul annihilated, then survive to torments, such torments as do know neither end nor measure.

O the most sad condition of the soul condemned! which being cast into the lake of fire and brimston shall be alwayes burning, and yet never consumed; continually falling, yet never come to the bottom; perpetually dying, and yet never dead: where he shall hear no noyse, but *weeping, howling, and gnashing of teeth*; nor voyces, but of blasphemy and execrations; nor musick, but the woful tune of lamentation: where he shall see no light but the fire which burns him; nor company, but that of the Devil and his Angels, which take a pleasure to torment him: where he shall have no other food then hot burning coals; nor drink, but from a stream of fire and brimston; nor comforts, but variety and change of torments, which howsoever they be dressed in several fashions, yet are they still but torments, everlasting torments; *tormenta quibus nec modus ullus nec terminus*, torments which never know any ease of pain, nor ever shall admit any end of time: of which the least which can be said is this, that they are unsufferable, and the most this, that they are unspeakable. And yet unto this miserable and calamitous end come the Tares at last, after so long a flourishing in the field of God. They had been cunningly sown at first, *cum dormirent homines*, whilst the servants were supine and careless, and looked not to their Masters business as they ought to do. Being sown, they passed a long time undiscovered, and went for very good Wheat, even with knowing men, till they came

Min. Fe'.
in Octav.

v. 15.

v. 16.

came unto *fecissent fructum*, till their fruits betrayed them, and that they neither would nor could be concealed longer, and by this time were grown to so great an height, and threatned so much danger to Gods sacred Field, that the awakened servants thought there was no other way to secure the same, then by a quick and general extirpation of them all together. Which though the Lord refused to give care unto, but was resolved to suffer them to grow till the Harvest came; yet, when their time was come, and their fruits were ripe, he brought some of them to the Harvest of his temporal judgements; and for the rest, condemns them (as we see) to everlasting and unquenchable flames. Farre otherwise is it with the Wheat, with the Lords good seed, which though it do endure some danger and oppressions here, sometimes in fear to be destroyed and brought to nothing, by the growth and spreading of these Tares, yet in the end shall be preserved, and layd up safely in the barn of the heavenly husbandman: which is the exaltation of the just, and my next particular, *Congregate triticum in horreum meum*, Gather ye the Wheat into my Barn.

v. 18.

v. 30.

Dens adversus impios relictissimus Juxta, ita erga *plos indulgentissimus Pater*. God (saith *Lactantius*) ^{Institut.} as he is a just and terrible Judge towards the wicked and ungodly, so towards his conformable and virtuous Children, a most gracious and indulgent Father. And if a Father, a gracious and indulgent Father, as no doubt he is, no question but he will provide his Children of all things necessary in this life, and settle them in an inheritance immortal, undefiled, and which never fadeth in the life to come. Though he ^{1 Petr. 5.} do

Virgil.

do sometimes feed them with the bread of sorrows, chastning those most frequently whom he loves most fervently; expose them unto many dangers, and suffer them to be affronted and despised by the worldly wicked: yet by those wayes, though they may seem to lead to the vale of misery, doth he conduct them at the last to the hill of mercy; and lets them see, there is no readier way to the Land of *Canaan*, then thorow a Wilderness of trouble, and a Land of enemies, *Per varios casus & tot discrimina rerum*, as *Aeneas* travelled into *Italy*. In prosecution of which Journey as he vouchsafes them the assistance of his holy Angels, whom he hath given in charge to encamp about them, and to defend them in all their wayes; so when the time is come that they must be gathered to their Fathers, they shall be carried on the wings of Angels into *Abrahams* bosom, and layd up safely at the last in the Lords Repository, in the Heaven of Glories, whether we look on *Congregate*, or on *horreum meum*, they both say the same.

Congregate, that's the action here, and the first word to be considered, which though our English rendreth *Gather*, yet is it a farre different gathering from that which did occur before. Before it was *colligite, congregare* here, gather them into a Church or a Congregation; Before it was *συνάγειν*, pluck them up together; but here 'tis *συναγάζειν*, draw them into a Synagogue, a place of general Assembly. This is the old word by which the Fathers used to denote the Church of God amongst the Jews, before the coming of our Saviour; and that the new, by which they many times expresse the Church of God amongst us Christians since our Saviours passion.

Both

Both of them words of Ecclesiastical use and notion, and both do signifie the same, though in diverse Languages. They which be true and faithful members of the Church of God, whether it be under the Law, or under the Gospel, shall all be drawn into one Synagogue or Congregation in the day of the Lord; and all, together with the holy Patriarchs before *Moses* time, shall make up that one glorious Church which is entituled in the Scriptures *Universalem Congregationem*, the general Assembly, *the Church of the first-born whose names are written in the Heavens.* Heb. 12. We have the word thus used, as in other places, so in the 24. of St. *Matthews* Gospel, where it is told us of these Angels, *ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς*, *congregabunt electos*, that they shall gather the Elect out of every corner of the world, *i. e.* that they shall gather them *in sacram Synaxin, in sanctam congregationem*, into an holy Congregation, a religious Assembly. So that the gathering of the Saints together in the day of Judgement is but a Translation of them from one Church to another; or rather from that part of the same one Church which is here militant on the Earth, to that which is triumphant in the Heaven of glories. The Saints both here and there make but one Communion; we praising God for manifesting his great power and Grace on them, they praying unto God to send his choycest blessings of grace and mercy upon us. The difference is no more then this, that here it is exposed to disgrace and ignominy; sorrows & age have ploughed deep wrinkles on her face; too many spots there are in her feasts of charity; and sometimes she takes cold in her affections, like the Church of *Ephesus*, starting aside from her Redeemer

Ephes. 6.

like a broken bow; but there shall Christ present her to himself a most *glorious Church without spot or wrinkle*, and marry her to himself for ever: Here we have Tares amongst the Wheat, more Tares perhaps than Wheat in too many places; but there shall be no place in Heaven but for Wheat alone; no unclean thing shall enter into the new *Hierusalem*, no Tares into the Barn of the heavenly Husbandman; that was provided for the Wheat only, and for none but that.

Heb. 4.

v. 12.

c. 4.

For so it followeth in the Text, *Congregate triticum in horreum meum*, Gather the Wheat into my Barn, the place designed by all good Husbands for the disposing of the Wheat, their best sort of grain. Not in a Barn, according to the literal sense, (we shall have too many Congregations held in Barns, if this world go on) but according to the mystical meaning. In *horreum meum*, into my Barn, *i. e.* as he expounds himself in the 25. in *gaudium Domini*, into the joy of the Lord; *regnum a constitutione mundi paratum*, the Kingdom prepared for the righteous from the foundations of the World, *i. e.* as the Apostle tells us, in *requiem Domini*, into the rest of the Lord; *in civitatem Dei viventis*, the City of the living God. So then it is a rest, a joy, a glorious City, an eternall Kingdom; and all of these may serve in part to set forth the condition of this heavenly dwelling: A rest for them which die in the Lord, in which they rest from all their labours. And this is it of which St. Paul speaks in the 4th to the *Hebrews*, *There remains therefore a rest for the people of God*: a joy of so divine and sublime a nature, that no tongue is able to express it, nor heart so large as to conceive it; for, *in his*

his presence is the fulnesse of joy, and at his right hand there is pleasure for evermore; *Et nunquam turbata quies, & gaudia firma*. A City of pure Gold, and as clear as Chrystal; the Walls of Jasper-stone, and the Gates of Pearl; watered with the most pleasant Rivers of the waters of life, according as it is described in the *Revelation*: the man of God describing the full glories of the new *Hierusalem* in such a manner, and by such materials, as he conceived to be most estimable in the sight of men. And finally, a Kingdom, an eternall Kingdom, ἡ βασιλεία, the Kingdom, as it is called by way of excellency; in which each true believer shall receive his Crown, according to the eminency of his faith and piety; a Crown of martyrdom for those who patiently submit themselves to the hands of the persecutors, in maintenance of Gods Church and the true Religion; a Crown of Virginitie for those who subdue concupiscence, and give no entertainment to prohibited lusts; a Crown of chastity and fidelity for those who have faithfully kept the vow of wedlock, and the bed of Marriage undefiled; a Crown of charity for those who have exhausted their estates in the works of mercy, and the acts of piety, in founding Temples for the Lord, or Hospitals for relief of the poor and needy; and finally, a Crown of righteousness for all those who walk unblameably in their Conversation before God and man. When all the Monarchs of the Earth have laid down their Scepters at the feet of Christ, God shall be still a King of Kings, a King (to speak the truth) of none but Kings; *Rex Regum, Dominus dominantium*, alwayes, but most amply then. Never was corn so housed, so laid up before.

Thus, as before we brought the Tares, the worst sort of weeds, unto the fire of condemnation; so have we brought the Wheat, the best kind of grain, *πολυχρησιμότατον ἢ πολυχρηστότατον*, as *Galen* calls it, to the barn of glory: A grain, which as it doth require a ground well tilled and cultivated, so lieth it longest buried in the earth of any, before it spring into a blade; and being sprung into a Blade, doth endure much hardness, congealed sometimes with snow, sometimes nipped with Frost, before it grow into a stalk; and when the stalk is grown, the ear is formed, it is exposed to many hazards, drenched with unseasonable showres, and scorched with as intemperate heats; laid flat upon the ground by tempestuous winds, some of the grains thereof being scattered by those blasts over all the field, before tis brought into the Barn. *Ecce jam seges cana imbre corrumpitur, grandine caditur*, as *Cecilius* noted in the Dialogue. And so tis also with the just, with the righteous person; He doth require much Husbandry, great care and Tillage, in fitting him to receive the seeds of faith and piety; and lyeth long struggling in the womb of regeneration, before he doth come forth a spiritual man, and is *renatus*, born again, advanced unto the state of a man regenerate. *Multa tulit fecitq; puer*, Much must be suffered, and much done, before it come to that, there's no question of it. Suppose him brought so farre in his way to Heaven, as that he hath received the Seal of his regeneration and adoption, the testimony of the Spirit, that he endeavourerh nothing more then the advancement of Gods glory and increase of piety, shall he not be reviled and howted at like the Owl among the
the

the wanton birds, forsaken by his old acquaintance and familiar friends, like a Pellican in the desert Wilderness? Shall not he presently be exposed unto the heats of persecution, and colds of poverty, and drowned in the Waves of cruel and unprosperous fortune? Shall not the storms of trouble and affliction shew their fury on him, till they have laid him flat on his very back, and scattered his dispersed and mangled members over all the Earth? yet shall this man, this faithful and religious man, that hath endured so great a measure of affliction, such a storm of tyranny, be gathered at the last in *horreum Domini*, into the Barn, the safe Repository of the Heavenly Husbandman. Not one of all those scattered limbs, not a broken bone, but shall be recollected by the Angels when they go a gathering, made up into the same one body which before it was, and laid up in the Lords Barn with joy and triumph; that the body which fell in dishonour may be raised in honour, and the bones which have been broken may rejoyce together.

Come then thou blessed Soul into the place of thy rest; Thou hast been long a wearied Pilgrim on the face of the earth, tossed from one station to another, spent with continual travel, and worn out with labours, yet all this while couldst find no rest for the sole of thy foot: Here is an everlasting rest provided for thee, Enter thou good and faithful Servant into the joy of the Lord; Thou hast been faithful in a little, employed thy Masters Talent to the best advantage, and for so doing hast been reviled and beaten by thy fellow-servants, wounded and shamefully intreated by those Husbandmen to whom the Lord

let forth his Vineyard ; and slain in fine, in hope the Lords Inheritance would be shared among them. Here is a joy, a perfect everlasting joy, made ready for thine entertainment. Welcom thou glorious Citizen of the new *Hierusalem* to the continuing City thou hast so long looked for ; in which thou shalt enjoy, after all thy troubles, the Beatifical vision of Almighty God, the goodly fellowship of Prophets, the glorious company of the Apostles, the noble Army of the Martyrs, the dear society of those who have died before thee in and for the Lord. Mount, mount victorious Soul, into the Throne prepared for thee ; where thou shalt presently receive the immarcessible Crown of glory, which Christ the righteous Judge shall give thee in that joyful day with great pomp and triumph ; millions of the celestial spirits attending on the solemnities of thy Coronation, and the harmonious quire of Angels singing with thee, and with the residue of the Saints departed, *Alleluiah, Gloria in excelsis Deo*, and all the holy Anthems extant in the Book of God. And for our parts, although we are not worthy in this humane frailty to sing in quire and consort with those blessed spirits, yet let us bear the burden of those heavenly ditties which are chanted there ; singing with heart and voice all with one accord, All honour, praise, and power, and glory, be unto him that sitteth in the highest Throne, and to the Lamb, and to the blessed and eternal Spirit, now and evermore. And let all the people say *Amen.*



SERMON I.

At LAMBETH, Jan. 13. 1638.

ACTS 20. 30, 31.

Also of your own selves shall men arise speaking perverse things, to draw away Disciples after them; Watch therefore.



Might here shut the Book and end, and say as did our Saviour in another case, *Impleta in nostris hac est Scriptura dicebatur*; this day is this Scripture fulfilled in our eyes; So many are there of our selves that rise up continually, whose lips speak proud words, and pervert good meanings, that so they may be followed and cryed up, and draw away much people after them. St. Paul foresaw this mischief, and forewarns us of it; and of a Preacher instantly becomes a Prophet: He doth begin his charge with an *Attendite*, Take heed unto your selves, and to all the flock; and he concludes the same with a *vigilate*, Watch therefore, and remember that you have been warned. Reason enough there was for both, as well for the *attendite* as the *vigilate*:
Wolves,

Wolves, grievous Wolves were entring in, and such as would not spare the Flock; that follows close on the *attendite*: and perverse Fellows rising up to make a rupture in the Church, and draw away Disciples after them; that goes immediately before the *Vigilate*. *Attendite & vigilate* are two good Caveats, and entered here by the Apostle in the name of Christ, that so he might preserve that interest in the Church of God, which he had purchased to himself with his own dear blood. In one of these he arms his Prelates *contra sevitiā persecutorum*, against the fury of the persecutors, which assault without; and in the other he prepares them *contra fraudulentiam deceptorum*, against the fraud of the perverters, and other secret sicknesses which infect within. In both he layes before them the Churches dangers, that so they may be-think themselves of convenient remedies.

As for the words now read unto you we may consider in them these two generals; the sickness of the Church, and the cure thereof. The sickness is a swelling, or a rising up of certain ill-affected humours in the body mystical: which we shall first consider in the thing it self, *Exurgent viri*, then shall men arise. Secondly, in the *unde*, from what part or place, *Ex vobis ipsis*, from our selves. Thirdly, in the effect, what they do being risen; *loquuntur perversa*, speaking perverse things: And lastly, what it is they aim at; *ut abducant discipulos post se*, to draw away Disciples after them. In the next general, the Cure, we have these particulars: 1. The Physician, that's the Prelate, to whom the charge premised is given. And 2. The Medicine here prescribed, which is the care and vigilancy of the Prelates, *Vigilate igitur*, Watch therefore. Of these, &c.

Ex-

Exurgent viri, that's the first. And sure it might be well supposed, comparing these two dangers with one another, that the poor Church were in no mean degree of safety, having escaped those grievous Wolves, to fall into the hands of men; for *homo homini fit Deus*, as the Proverb hath it. But, if considered as it ought, the danger is no lesse then before it was; for *homo homini fit lupus*, is a Proverb too. There we had men who for their rage and cruelty were entituled Wolves; here Wolves, who for their seeming gentleness and humanity are entituled men. But here and there their purpose is the same to subvert the Church; there openly by force and violence, here secretly by fraud and cunning: and therefore here the danger greater, because lesse suspected, as undermining is more dangerous to beleaguered Cities then an open battery. As long as Satan had no other instruments to subvert the Church then those grievous Wolves, he took great pains to lose his labour: The Tyrants all from *Nero* down to *Dioclesian*, when they made havock of the faithful, what did they but confirm them in their resolutions, and increase their numbers? *Nec quicquam proficit exquisitior crudelitas vestra, illecebra secta est*, as *Tertullian* hath it. The Hereticks all from *Simon Magus* to *Priscillian*, the last that stands upon the Register in *St. Austins* Catalogue, when they did openly assault the faith it self, and struck at the foundations of it, what did they but occasion only that the faith became the better settled, and that all those which were approved were made more manifest? In which regard that of *Euagrius* is most true, that from those very men and matters which made

so many ruptures in the Church of God, *ἐν τῇ ἐκκλησίᾳ τοῦ Θεοῦ*, by those the Doctrine of the Church was confirmed and settled.

This when the Devil had perceived, he called in his Wolves, and exercised the Church no more with Heresies and persecutions: He found it more expedient to make use of men, who knew how to time it, to watch their opportunities, and espy advantages; and so with more assurance might effect his purpose, because lesse suspected. The Serpent never had beguiled poor *Eve*, had he not used the voyce of man; nor had the *Syrens* captivated and bewitched so many passengers, had they not had the face of Women; *Virginei vultus, & vox humana remansit*, as the Poet hath it. Of all the instruments of mischief which the world hath bred, there's none like man, the Master-workman, whose winding wit, and subtile reaches make him most fit for all imployments. *Xerxes*, when as with all his forces, his most numerous forces, he could not force an entry through the walls of *Babylon*, met with a man, *Zopyrus*, by whose craft and cunning he found the gates set open to him; which made him oftentimes affirm, *malle se Zopyrum integrum quàm viginti Babylonas*, that he preferred *Zopyrus* before twenty *Babylons*. No battery doth assault so forcibly, nor mine work so surely, as the wit of man; which if it be once set on mischief, is indeed most mischievous. Our Saviour Christ, when he was led by Satan into the Wilderness, found neither Bear nor Wolf, nor Lion, that durst set upon him; but when he came into the open Country, and conversed with men, then was he assaulted on the one side by the Scribes and Pharisees, and on the other side

face & tongue

side by the *Herodians*, all of them lying in wait how they might betray him. And therefore when he sent out his Disciples, he arms them with this wholsom Caveat, *Cavete itaq; ab hominibus*, beware of men; *Ab ipsis potius hominibus quam à feris timendum*, as *Beza* glosseth on the place.

And yet there is no fear of men, if they would be quiet; the danger is not in the men, but in their rising, it is the *ἀναστῆναι* that works all the trouble. And indeed *ἀναστῆναι* in this place is an active word, or *verbum operativum*, as the Lawyers call it. This aggravates the Churches dangers; for when the Wolves came in, they came in with *intrabunt*, at the common entrance: The whole Church saw it, and observed it, and knew how to trace them; but for these risings, it is hard to say whence they take beginning, or to what they tend, or who it is that doth support them. When *Jupiter* had transformed his *Io* into an Heifer, and was demanded whence she came; the crafty God returned this answer, that she did rise immediately from the very earth; *ut autor desinat inquiri*, that so there might no further search be made of what herd she was. And so it is in all these risings, *Jupiter è terra genitam mentitur*; there's no man will confess from what root they came, or own them till they grow into a body, and are made ready for an head. And when tis come to that, tis a rising still; a popular, seditious, and tumultuous rising. The word so used twice for failing in the 5th Chapter of the *Acts*, *Πρὸ γὰρ τέτων τῶν ἡμερῶν ἀνέστη Θυδᾶς*, Before those dayes arose up one *Judas*, ἀνέστη Θυδᾶς, (that's the word,) boasting himself to be somebody, to whom a number of men joyned themselves.

selves. In the next verse, *μετὰ τούτων ἀνέστη Ἰούδας ὁ Γαλιλαῖος*, After this man rose up *Judas* of *Galilee*, *ἀνέστη Ἰούδας*, that's the word again, in the dayes of taxing, and drew away much people after him. Here have we risings, popular and seditious risings; the one against the civil Magistrate, in the point of taxing, the other against the peace and polity of the Church in matters which concern Religion; both of them layd before us in that very word which my Text makes use of; which shewes us that the rising mentioned in my Text is like that of *Theudas*, or of *Judas*, a sudden & tumultuous rising of unquiet men.

Yet were this but a rising simply, and no more then so, the danger were not great, if any; for men may sometimes rise and sit down again, rise, and repent them of their rising upon better thoughts; and having so repented, set them down without more hurt done. Such was the rising of the holy Pilgrims in King *Henries* time, who bound themselves by solemn Covenant to defend Religion, although then changing to the better; but on the first report of the Kings approach disbanded and went home again; every man to his House O *Israel*. But this we must not look for alwayes. The *ἀναστῆσαι* of my Text, as it doth signifie to rise, so it doth intimate unto us such a rising as brings destruction with it, and desolation after it. The word so used oftentimes in the best Greek Authours; as *ἀνέστη πόλις*, *eversa est civitas*, and *πόλιν ἀναστῆσαι*, to raise a City. Such risings as those are which *St. Paul* here mentioneth, however they may hap to speed, aim at the utter ruine of that State against which they rise; nor do the risers think themselves in safety whilest there are any

ny to resist : They never use to talk of peace till a desolation , *Et ubi solitudinem faciunt pacem appellant*, as he in *Tacitus*.

And yet we do not see the bottom of our danger neither; Some risings have been easily suppressed by art and wisdom , and other some dissolved by force and power : But this is such a kind of rising , that though it be suppressed a while it will up again ; and, like *Antaus* in the Poet, rise up with greater strength then before it had , *majorque accepto robore surgit*, as it is in *Lucan*. The word in the Original doth signify *resurgere* as well as *surgere*; and then we have an insurrection with a resurrection , a rising that will still be rising , if composed only for a while, or settled only for the present. The Church is never safe in such storms as these , until it happen to these risers as unto *Theudas* and his followers , of whom the Story saith, that both himself and as many as believed on him *διελύθησαν καὶ ἔγεναντο εἰς ἕδην*, were scattered and confounded , and brought to nothing; *Redacti sunt ad nihilum* , as the Latine hath it. And when we once come to annihilation there's no resurrection.

You see here's ground enough for a *Vigilate* , and that as well *à parte ante* , to prevent these risings , as afterwards *à parte post* , to quiet and appease them when they once are up: Both necessary, though the first more safe; as commonly preventing Physick stirs the humors lesse , then when the sickness is confirmed by some long delay. And yet though this be ground enough for a *vigilate* , the duty is farre more necessary in reference to the *unde* whence the danger riseth, which is *ex vobis ipsis* , from amongst yourselves.

Mark 13. 8.

v. 14.

selves. As long as Christ our Saviour did foretell his followers, *Exurget gens contra gentem, That Nation should rise up against Nation, and Kingdom against Kingdom in the latter dayes*, the matter seemed not very great, the World had long been used to the like hostilities; and therefore it is said of those warres and troubles, that they were *initium dolorum*, the beginnings of sorrows: But when it came to this, *exurgent filii in parentes*, that Children should rise up against their Parents, and Brother should betray his Brother, then could not any thing be added to the Churches miseries but the abomination of desolation; spoken of by the Prophet Daniel. It was not *bella per Emathios* that made Rome complain; she had before advanced her Standards in the field of *Macedon* with success and honour: *plus qu' in civilia* was the thing which did all the mischief; the cruelty and the unnaturalness of the civil Warres which consumed her forces, and at last brought her unto bondage. The damage which the Church hath sustained by Wolves hath indeed been great, yet not to be compared unto those calamities which she hath drawn upon her self by her own dissensions. And this St. Chrysostome confesseth, *ὅτι καὶ σφοδρέρα ἐστὶν σαρὶν*, that the danger here is greater then it was before; *ὅταν καὶ ἐμφύλιος ὁ πόλεμος*, in that it was a civil Warre which is here forespoke of.

Ex vobis ipsis, from your selves, from men of holy Church, that do partake with you in the same profession, and have given up their names to Christ, and do wear his Livery. Were it not for *ex vobis ipsis*, the danger were not great from *exurgent viri*.

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The time was *when the Kings of the Earth rose up, and the Rulers took counsel together against the Lord and against his anointed*: But what became of them and their machinations? *He that dwelleth on high laughed* Psal. 2. v. 2. *them to scorn, and the Lord had them in derision: bruising them with a rod of iron, and breaking them in pieces like a Potters Vessel. Non posse Romanos nisi suis armis vinci,* The Church was never overcome but by the Church, nor Christ betrayed by any but his own Disciples. Our Saviour read his own and the Churches destiny, in that general speech, *inimici hominis sunt domestici ejus*, that a mans enemies are those of his own house. That this hath alwayes been the destiny of the Church of God is St. Cyprians note, *Inter initia mundi Abel justum non nisi frater occidit, &c.* Abel, saith he, had none to kill him, Jacob none to persecute him, nor Joseph any to make sale of him, but their Fathers Children. Which said, he adds, how Christ foretold us in that generall Maxime before delivered, *ipsi qui sacramento unitatis copulati fuerint, se ipsos invicem tradituros*, that those who had been joyned together in the holy Sacraments should betray each other. So that as well in this regard, as in that of sin, we may take up the saying and complaint of the Prophet Esay, *Perditio tua ex te est, Thy destruction is from thy self O House of Israel.*

Ex vobis ipsis, from your selves. What, from the Elders of the Church, the Overseers of the flock, should men arise from them to pervert the people? No question but it was so meant by the Apostle; For to the Elders, to the Overseers, did St. Paul give this charge, and direct this Caveat, *Attendite vobis ipsis*.

ipsis & universo gregi, Take heed unto your selves and to all the flock. There have we *vobis ipsis, vobis ipsis* here; which makes it manifest and apparent that even from them *should men arise speaking perverse things, to draw away much people after them*. The Elders here were Priests, there's no doubt of that; Pastors and Teachers of the people: Nor is it any miracle that such men as those should have their hands or heads in those publick quarrels wherewith the Church hath been distracted. The first disturbance which befel the Church was by certain men which came down from *Judea*, and taught the people; And what did follow thereupon but disputations and dissentions, as the Text informs us; and those so great, and followed with such heat and violence, that the Apostles had no small adoe to compose the business: Our Saviour Christ foresaw this mischief, and therefore hath repeated no one caution more then, *Cavete à Pseudopphetis, Beware of false Prophets and of false Apostles*: For they, and such as they, as they teach false Doctrines, so are they too indulgent to their own affections, too easily inclined to foment a party, and contribute their utmost to those frequent quarrels which have afflicted and disquieted the Church of God. Examples of which I could shew you many, both in our dayes, and in the dayes which were before us, did I conceive the Elders mentioned here were but simply Priests.

But sure, (as I shall shew anon) the Elders which assembled here were of an higher rank, a superior order; Bishops, or Overseers, call them which you will. And shall we think that any of the holy Hierarchy could take so little heed unto themselves and

to the flock, as either openly or covertly to foment a faction, and to hunt counter to the Church, and her publick Ordinances; I would be very loth they should. And yet I cannot chuse but tell you, that I have met in my small reading with some of them: *Meletius* had his name from μέλητι, a Greek word signifying care: but he was not *Episcopus sui nominis*, not a true *Meletius*; for he shewed little care of the Churches peace, but his whole designs were to increase his party, to draw Disciples after him; as dangerous for the time, but not of such a long continuance, as that of the *Novatians* before remembred: *Novatus* had no sooner received the *Episcopal Order*, but presently he set himself upon *Cornelius*, his chief Bishop, the Patriarch at the least of the *Roman* prefecture; professing a more rigid kind of piety then the Church allowed of, making himself the head of a *schismatical* faction, and drawing many Disciples after him, not only in *Italy* it self, but in *Greece* and *Asia*. But as *Novatus* was his name, so *Innovation* was to be his business; and he plyed it well, being the founder of the *Cathari*, as they (in some respects) of our English Puritans. The like may be affirmed of *Meletius* also, an *Egyptian* Bishop, raising a long and tedious Schisme against the Patriarch of *Alexandria*, to whom the *Canons* of the Church had made him subject. The like of many of the *African*, or Southern Prelates, so wedded to the cause and faction of the ancient *Donatists*, that they confined the whole Church *intra partem Donati*, within the pale and limits of the faction of these *Donatists* only; and in some points were not unlike the *Anabaptists* of these latter times, drawing so many Disciples after them,

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them, that in the end they grew a terror to the Orthodox party. Assuredly the Church was most unhappy in these popular Prelates, how fortunate soever they conceived themselves in the multitude of their Disciples, in being countenanced and abetted by the common people. And so she is in those who pursue their courses; who being placed as Overseers in the Church of God, do not alone neglect their duties in the *attendite* and the *vigilate* which are here prescribed, but have their part in the *exurgunt*, a principal and leading part in the rising up. Great pity 'tis that either they, or any other of the flock of Christ, that ought to speak peace to the Church, should rise up against it; and being risen up in so foul a manner, should spend their tongues and talents to so lewd a purpose as speaking perverse things, *ta Discipula*, to draw away much people after them, and be the leaders of a party. Yet this the humour and the aim of these rising men, *loquuntur perversa ut abducant discipulos post se*; my next particular, and next in order to be handled.

David complains of a vexatious people in his dayes, which used to say that with their tongues they would prevail, and that they were the men which ought to speak, without regard to any power that was above them; *Quis noster dominus est?* Who is Lord over us, say they, or shall command us not to speak when opportunity is given us to advance our selves, and draw away Disciples after us? Such lawless Tongues as these doth St. *Paul* here speak of, who that they might be sure to possess the people, cared not what they said, whose actions they traduced, whose good name they slandered, or whose good meaning

meaning they perverted. The word *διςτραμμένα* used in the Original, doth signifie perverse or froward, as in the 17th of *Matthew*, *Ὁ γένος ἀπίστος καὶ διςτραμμένον*, *O faithlesse and perverse Generation*. And in the 2d to the *Philippians*, *ἐν μέσῳ γένους σκοπιῆς καὶ διςτραμμένῃς*, *in the middle of a froward and perverse Generation*. This shewes us that these *exurgentes* are a perverse and froward people, very hard to please, and such as will take nothing in good part, how real and sincere foever: A sullen and unfociable race of men, *quorum superbiam frustra per obsequium & modestiam effugis*, whom when we strive to please we lose them, being still further off the more sought after: A stubborn and untractable Generation, *quos nunquam persuadebis etiamsi persuaseris*, that will adhere to the conclusion, though they be beaten off the premises, and will not yield to reason, although vanquishd by it. *Tacit. in Agric.*

And yet this sad and froward humour would not hurt any but themselves, did they keep it in; but here is a *καλῶντες* that brings all to nought: This froward humour must be vented and break wind in speech, and having broken out in speech, is as full of frowardness as was the stomach whence it came. The perverse humour which affects them would else eat them up, and gnaw upon their entralls like *Promethæus* vulture. This makes them seek out such as are like themselves, or easily inclined to give eare unto them; to whom they powre out their complaints, and bemoan the times, as if the Church were like to fall, did not they support it. *St. Paul* and they so equal in their jurisdiction, that it is very hard to say which of them hath the greatest care of all the

Churches, Hence is it that they fill the heads of poor ignorant people with most groundless feares of innovations in Religion, and changes in Gods publick worship; the Church continually traduced, as if she were unfound in her intentions towards Christ; the Prelates generally accused as Factors for the mystical strumpet; and the inferior Clergy which submit themselves to the Commands of their superiors in the Lord, what are they counted but the wretched instruments to usher in those innovations which are so much feared?

And certainly this is *perversa loqui*, in the proper sense, in the true meaning of the word; when men are grown to such a measure of perverseness, that we pervert the words and purposes of all publick persons, and wrest them to a meaning which they never dreamt of. For διαστρέφειν in the Greek is properly and truly to distort and wrest; as διαστρέφειν τὰληθῆς, to wrest a matter from the truth, in the famous Orator: A thing not seldom used by these perverse speakers, who, to set off their projects, and promote their cause, not only wrest the words and actions of their innocent Brethren beyond their true intent and meaning, but too too often wrest the Scripture, even the most blessed Word of God, to make it serviceable to their factious and seditious ends. The Scribes and Pharisees of old, when they watched our Saviour, seeking occasion to betray him, what did they else but wrest and pervert his actions? reporting that he cast out Devils by the help of Devils, that all his miracles were forged, and his Doctrine false, tending to introduce a new Religion, and annul the old. And what, conceit you, was their aim, but to animate

mate the people by those perverse speeches, that in a zeal unto the preservation of Religion they might combine together with them, unite themselves in some strict Covenant against the Lord and his appointed, and cry out *nolumus hunc regnare* with the better stomach?

This is indeed the utmost mischief which *διαστρεφειν* carries with it; the word not onely signifying to distort or wrest, but by so doing to seduce and pervert poor people. Thus read we *Luke 22.* *Ευρομεν τὸν διαστρεφῆσαν τὸ ἔθνος ἡμῶν.* We found this *Acts 13.* fellow perverting our Nation; and so of *Elymas* the Sorcerer, *διαστρεφαι τὸν ἀνθύπαλον ἀπὸ τῆς πίστεως*, that that he endeavoured to pervert the Deputy, and turn him from the faith of Christ. This is the thing they aim at in their perverse speakings, to captivate, seduce and bewitch the people, and make them fit for any mischievous attempt which they shall please to animate and excite them to. We find in *Ovid*, that when *Pallas* had commanded *Cadmus* to sowe Vipers teeth, *motu supponere terra vipereus dentes*, as the Poet hath it, there presently rose up an Army very well appointed, *crescitq; seges clypeata virorum*. Nor have we reason to expect any better Harvest, when these men sowe their Vipers Tongues; when by calumniating and traducing both the Church and State, they do not onely stir up envy and great thoughts of heart, which were the wonted strifes of *Reuben*, but lay a ground-work also for sedition, which is the ordinary consequent of the gain-saying of *Corah*. The holy Leagues, Covenants and Associations which this age hath bred, and the like combinations against lawful Government, and lineall suc-

cession unto Crowns and Scepters, what are they but the natural, though sad, effects of these perverse speakers? Certain I am, that by these male-contented and seditious artifices they augment their numbers, and increase their followers, and draw away Disciples after them; which is the only thing they aim at.

To draw away Disciples after them. This is strange indeed: Hath there been any age so happy in which the people need be drawn to imbrace new fancies, to hearken after factious risers, and lend too credulous an ear to their perverse speeches? I cannot tell, I would be loth to brand all preceding times; though in my slender reading I have met with none of so composed and fine a temper, no Age wherein men were not prone enough to hearken to perverse and seditious talkers: *Sponte sua properant*, the people commonly are too hot of their own accord to follow after such pursuits, and need little drawing. But drawing in this place is no word of force, unless it be of forcible and strong perswasions; as when it is affirmed in Scripture, *That no man cometh unto the Sonne, except the Father please to draw: Except the Father draw him*; how? not by compelling of the will, or forcing men to Heaven, whether they will or not; or drawing them *velut inanimatum quoddam*, as men draw after them a Log or Stone, as sometimes Luther pleased to phrase it: Not so, but by inviting men to their salvation, calling upon them to accept it by his holy word, and working on them by the operations of his holy Spirit. So the word *traho* hath been used in best Latine Authours; *Trahit sua quemque voluptas*, in the Poet Virgil; *me trahit in-*

invitam nova vis, in the Poet *Ovid*. What? by applying any outward violence? No, but by hearkening to the motions of our own desires, and giving way to our affections; for so it followeth in the Poet, *aliudq; cupido, mens aliud suadet*; Our understanding and our lusts draw two several wayes: and we may properly be said to be drawn by either, when either we submit our selves to the rule of Reason, or follow the *dictamen* of our lusts and passions. And such, and none but such, is the present drawing, the drawing of weak men by more subtile wits, to hearken to their perverse speakings, and thereby to become their followers, and be accounted their Disciples.

Nor do they only *ducere*, but they do *abducere*, not only draw, but draw away: the ἀποσπᾶν in the Original must be so interpreted, and is so used in other Texts of holy Scripture. *Drawes them away* from whence? from the main body of the Church, the Congregation of Gods chosen. The Church is often called in Scripture the body of Christ, of which each faithful Christian is a speciall member. Now ye are the body of Christ, and members in particular, as said St. Paul to those of *Corinth*. They therefore which withdraw a Christian from the Church of Christ, not only pierce his side, as the Souldiers did, but reare a member from his body, which the Souldiers durst not. And therefore *Beza* reads the word, *ut abstrahant*; and gives this reason why he doth so read it, *Loquitur Lucas ut de membris crudeliter corpore suo avulsis*. But it would little profit these perverse speakers to draw poor people from the Church, to make them disaffected to the present Government, and so give them off; what should

should they get, if any, or if every man were so misperswaded; There's a *post eos* in the Text which they chiefly aim at, to make men so leave the Church as to follow them. Not one amongst them but will be a leader, and must have followers of his own, some fair retinue to come after him, for the greater state. Such men as these stand more upon *post eos*, then upon *abducunt*; and be their Profelytes what they will, noble, ignoble, rich or poor, they must come behind. *Post nos bonus mos*, is the best rule in all their Ethicks; and, *primus ibi ante omnes magna comitante caterva*, accounted by them the most heroick verse in all *Virgil's* works. The Scholar must not be above his Master; there's no sense in that: And therefore that they may be sure not to lose *post eos*, their Scholars shall be Scholars still, still learning, like St. Paul's old women, but never coming unto the knowledge of the truth.

Gal. 6. 6.

And certainly there is good reason why the holy Spirit doth not entitle those which are drawn away by the name of followers, or dependents, but by that of μαθηταί, Disciples. Men commonly reward their followers, but they take pay of their Disciples; and something hath some savour, as the saying is. *Dignus est operarius mercede sua*, The Labourer is worthy of his wages: And he that is taught ought to communicate unto him that teacheth in all good things, so saith the holy Scripture. Administer in all good things that's true, but in what proportion? *In omnibus bonis*, in all his good things, saith the true Apostle; *omnia bona sua*, even all his goods, say these false Apostles. The better pay, the better Scholars while you live; A matter out of which the Pharisees sucked

sucked no small advantage, becoming so much master of the peoples purses, that being once fined by *Herod* for their disobedience, a principal Lady of their faction mustred up her store, *καὶ τὴν ζημίαν ὑπὲρ αὐτῶν εἰσέφερε*, and payd the fine down for them without more adoe. Besides, the Disciple is obliged to believe his Master; *oportet discipulum credere*, as the old rule is, and if he yield up his belief to his Masters dictates, his Master may dispose of him as his own creation. Hence is it that these *exurgentes* have attained such credit, that their words passe for Oracles with their credulous followers: And when they once have misperswaded them of their superiors in the Lord, whether Prince or Prelate, it is not in the power of men or Angels to bring them to a right opinion. *Josephus* tells us of the Pharisees, that they had gotten much footing in the affections of their followers, *ὡς κατὰ βασιλείας τι λέγοντες, καὶ κατ' ἀρχιερέως*, &c. that whatsoever they pleased to say either of the high Priest, or the King himself, how false and scandalous soever, it was received for truth without further question.

And now I am fallen upon the Pharisees, I shall add this further, that the great pains they took in compassing both Sea and Land to increase their Profelytes, and add unto the number of their dear Disciples, shewed plainly that they aimed at more then obedient greatness. The power and sway they had with the common people had so farre inabled them, *βλάψαι τὸ μισῆναι καὶ φίλους ὀφελῆσαι*, to hurt their enemies, and promote their friends; that happy was the man could be favoured by them. Nay, more then this, they would have Kings and Princes stand at

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their

Joseph.
l. 17. c. 34Antiqu.
l. 13. c. 18.Ibid.
l. 13. c. 23.

Ibid.

their devotion, and be directed by them in all matters both of Church and State, or else controll and terrifie them with their numerous followers, the multitude of their Disciples. Which lest I may be thought to report without book, we need but look into *Iosephus*, where we shall finde that *Alexandra* durst not enter on the Government in her Childrens non-age, until she had permitted all things unto their disposing; *καὶ μὴδὲν δίχα τῆς ἐκείνων γνώμης*, &c. and promised to do nothing without their directions. What was the reason, think ye, why that excellent Lady humbled her self so lowly to so proud a Sect? marry she did it by advice of her dying Husband, whose Government proved not so successful as the Prince deserved, *διὰ τὸ τὴν ὑπερβύλας παρ' αὐτῆς*, in that he had offended that prevailing faction. We need not doubt but that all such as have pursued the courses of these Pharisees do propose their aims, laying the foundation of their greatness upon the backs of their Disciples; whom if they have infected with their dangerous principles, there is no man so safe, whom they may not mischief, nor any estate so sure which they may not ruine. Examples of the which, in the Priests of *Meroe*, and that command they held on the *Ethiopians*, I could tell you some, but desire rather to refer you to *Diodorus Siculus* for your satisfaction. So true is that of *Quintus Curtius*, *Multitudinem vana religione captam melius vatibus suis quam ducibus parere*, The common people once possessed with a false Religion are more obedient to their Priests then unto their Princes. Thus have I brought the Churches sickness to the pitch or *ἀκμὴ*, the utmost extremity of this strange Disease. Pity it were

were to leave her in this desperate state ; and therefore I make hast, all the hast I can, to call in the Physician, and attend the cure, *Vigilate igitur*, Watch therefore.

There is a great similitude between the body natural and the body mystical , the bodies of us men, and the Church of Christ: each of them hath their infancy, their youth, their age ; each of them their peculiar maladies, and their proper cures. And as in bodily Diseases, no sooner we begin to be ill-disposed, but presently we look out for the Physician ; so in these griefs and sicknesses which befall the Church, it is not safe to trifle or delay the time, but have recourse to the Physician with all speed that may be. Now the Physicians in this case, the Churches Doctors, are those to whom this charge was given by the Apostle, and they are said to be the Elders of the Church of *Ephesus*. What the Lay-Elders of the City, men of shops and Trades ; this day a benchman in the Consistory, the next a botcher on the stall: Not so, though some have so delivered ; but such as were at least *in sacris ordinibus constituti*, men in holy orders, such as had parts to feed the flock, and power to rule it. The word ποιμαίνειν in the 28. will admit both duties, and so exclude Lay-Elders from being any way concerned in the present business. Those of the Laity must either lose the name of Elders in the present sense, or else take the office ; and if they undertake the charge, they must be Pastors, and not Lay-men. The Office proper to these Presbyters was that which Christ commended to St. Peter, and that was *pascere gregem Dei*: If they did this, then were they Pastors ; if they did not, they were no

Presbyters, the name and Office here must needs go together. And though in our Translation both here and elsewhere, we render the word *Presbyter* by that of *Elder*, yet when we finde it so translated, we must take it thus, that howsoever for their age they were called Elders, yet by their Office they were Ministers of Gods Word and Sacraments, such as had *senectutem cordis*, though not *corporis*, in St. Gregories language. Priests they were then that here assembled, *πρεσβυτεροι* in the Church-construction; and yet not simply Priests, and no more then so, but such as were above the rest both in place and power, the Bishops and chief Rulers both of that and the neighbor-Churches. The Text is plain, *in quo vos Sp. S. posuit Episcopos*, that the holy Ghost had made them Bishops, or Overseers, as we read in the last Translation. And I said well, that so we read it in the last; for *ab initio non fuit sic*, it was not so in the beginning. An ancient M. S. Translation, which by the Character and Language I guesse to be as old as *Wiclif*, reads it plainly *Bishops*. So doth that also of *Miles Coverdale*, a fervent Protestant in King *Henries* dayes, and no great friend unto the calling, although one himself. *Beza*, though he dislike the Hierarchy, and makes it a device of man, if not of Satan, yet renders it *Episcopos*, as the vulgar doth. And so do the Divines of the *Lutheran* Churches, though generally in common speech they rather do affect the Title of a Superintendent; and so *ex Gracis bonis Latinas fecere non bonas*, as the Poet hath it. Only our last Translators, of all people else, when as they might have kept themselves with safety to the Greek Originals, have brought us in an Overseer for a Bishop. Which

Which if it were not done *ut placerent populo*, to please the people, yet possibly it might be done *quia timebant sibi à populo*, because they were afraid to offend the people. A vein of which timidity one may easily finde in many places of the A&S and Writings of the holy Apostles.

But Overseers let them be, the Overseers, if you please, of Christs Will & Testament, the overseers of the Clergy, which are the Executors of that Will & Testament, appointed to administer the Word and Sacraments, which are the Legacies Christ left behind him unto all the people. And Overseers let them be in name and dignity as well as Office; For being that the Priest may be called a Seer, according to that meaning of that notion, in the first of *Samuel*,^{r Sam. cap. 9. v. 9.} (*He, that is now called a Prophet was before called a Seer,*) then certainly, the Bishop being over and above the Priest may well be called an Overseer. And so all circumstances pondered and compared together, we have gained thus much; that those to whom this charge was given were Bishops, or Overseers if you will, such unto whom the oversight of the flock was trusted; such unto whom *St. Peter* speaks in his first Epistle, *Pascite gregem Dei qui in vobis est*, Feed you the flock of Christ which is amongst you, *ἐπισκοπῶντες*, saith the Text, playing the Bishops in the same, or taking the oversight thereof, as the English reads it. Nor doth it any way contradict this Tenet, that those who are entituled Bishops, or *Επισκοποι* in the 28. are called *πρεσβύτεροι*, Priests or Elders only in the 17th verse; For *Beza* tells us in his Notes on the first of *Peter*, *Generale nomen est Presbyteri*, that the word Presbyter is so general in some

some Texts and places, *ut ipsi quoq; Apostoli hoc nomine comprehendantur*, that even the holy Apostles are comprized therein. If so, as so it is, and that the Apostles may be comprehended in the name of Presbyters, then certainly it is no absurdity or incongruity to say, that the Presbytery in the 17th verse, whom St. Paul called from *Ephesus* and the Neighbour-Cities, (*ab Epheso & à reliquis proximis civitatibus*, as in *Irenæus*,) were not simply Presbyters, but such as had preeminence above the rest, whom the Text honoured in the 28. with the name of Bishops. The Bishop of *Ephesus* was anciently a Metropolitan, and had many Suffragans; which possibly may be the reason why *Ephesus* is only named in the relation of this Story.

Having thus found out the Physician, I need not dwell upon the remedy, but leave that to them; *credendum est artifici in arte sua*. We have had many *Phormio's* lately which take upon them to instruct their betters, and teach the Bishops how to govern. All that I have to say is but *vigilate*, that it concerneth the Prelate to be very watchful; and that not only in regard of Wolves, Hereticks, and all such as are counted Hereticks, as some men would have them; but in relation unto subtle practisers, and such as would fain rise in the Churches fall. Not only heterodox and heretical teachers, but factious and perverse Preachers are brought within the compass of this *vigilate*; and that by the direction of St. Paul himself, who had his Warrant from above, and knew how to use it. And indeed *vigilate* is the safest Physick in the present case, not only to prevent, but remove the sickness. If *vigilate* be well followed,

lowed, either men will not rise at all, or being risen, dare not talk perversly; or if they do, it must be closely and in corners; and that will draw away but few Disciples to follow after and admire them. Other the Ministers of God and his holy Church are Watchmen in their several places over the little flocks committed to them, the Bishop is *Præfectus vigilum*, the Captain of the Watch, the common Centinel, who by his Office is to walk the round, and see that the inferior Watchmen do discharge their duties. The tidings of our Saviours birth was first proclaimed unto a company of Shepherds keeping watch over their flocks by night; their care and vigilance deserved that comfort which the Angels gave them, *Nolite timere*, Fear not, I bring you tidings of great joy. The Watchmen which expect the like grace and favour must not be short of them in their pains and travell; if they expect from God or his holy Angels at Christs second comming, *Evangelizo vobis gaudium magnum*, they must be *vigilantes super gregem suum*.

Ezekiel tells us of the living Creatures which he beheld as in a vision, *totum corpus plenum oculis in circuitu*, that they were full of eyes round about them: the perfect Emblem of a vigilant and careful Prelate, who must not only see before him, but have his eyes in every corner of his Diocess, in every member of his body: Eyes in his head, to understand his place and function, that he be able to perform what belongs unto him: Eyes in his feet, to have a care unto his goings, that he give no offence or scandall in so high a calling: Eyes in his hand, or *Oculatus manus*, as he in *Plautus*, that he ordain no man unworthily: Nay,
even

even his Crozier he must have eyes, he must have *oculatum baculum*, as *Antiochus* hath it, that so he punish none but those that deserve correction. In a word, as the good Father *Iranus* said of God Almighty, that he is *totus oculus*, & *totum lumen*; so should it be reported of a careful Prelate, that he is eye all over, and sees round about him. Which if he do, however he may wink at some things out of humane frailty, and possibly connive at others out of just necessity, yet will he still have one eye open to have a care upon the main.

The Tale of *Argus* with his hundred eyes, how they did watch and sleep by turns when he guarded *Io*, how he was *voce nova captus*, and *virga medicata tactus*, won with a song, and blinded with a touch of a charmed rod, is a pretty fable, but very useful in the morall: And it doth plainly shew the Prelate this, that if fine words can win him, and corruption blind him, he will become a prey to every *Mercury*, and in conclusion, lose himself and the Church together. *Vigilate igitur*, watch therefore, you that are this day advanced to so high a dignity: And what I say to you I say to all the rest in their several stations, *Vigilate, Watch.*

Now unto God the Father who keepeth *Israel*, whose eyes do neither sleep nor slumber; to God the Sonne, the chief Shepherd, and Bishop of our souls; and unto God the holy Ghost, which hath made you Bishops to feed and rule the Church of God, let us ascribe all honour, praise, and power, and glory, now and for evermore. *Amen.*



A S E R M O N

P R E A C H E D

At W E S T M I N S T E R.

J O H N I O. V. II.

*I am the good Shepherd, The good Shepherd giveth
his life for the Sheep.*



Mongst those severall Allegories which are used in Scripture to signifie the state of the Church of God, there is not any one which doth more lively represent the same unto us then that of the Shepherd and the Sheep: The Shepherd vigilant and intent, not only in the feeding, but the preservation of the flock committed to him: the Sheep obedient to the voyce of the careful Shepherd, and apt to follow in the way which he leads before them. The Office of this heavenly Shepherd, as it relates unto the feeding of his flock, we finde most punctually expressed in the 23. Psalm of *David*; but as it doth concern them in their preservation, we finde it nowhere more exactly then in this whole Chapter of *St. John*. His life he laid down for his Sheep, for their

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v. 17.

Redemption, that he might take it up again for their justification. This made him take unto himself that glorious attribute of *Pastor ille bonus*, that good Shepherd; good absolutely in himself as the Sonne of God, and good respectively to us as he is a Shepherd; especially if we reflect upon the hireling and the Thief, which here he speaks of; for if we mark the situation of the Text, we finde it crucified in a manner between two Malefactors, the Thief upon the one hand, and the hireling on the other. The Thief we finde in the 10th verse, who comes into the Fold to no other end, *nisi ut furetur, & mactet & perdat*, but to steal, and kill, and to destroy. And this doth manifest the more our Saviours goodness, who came not to destroy, but to save the Flock. The hireling he comes after, v. 12. who undertakes the charge with no other purpose then that of *Balaam* the sonne of *Bosor*, *amans mercedem iniquitatis*, even for the wages of unrighteousness. And therefore when he sees the Wolf, he takes care for one; not for his sheep, (for the Text tells us, v. 13. that he cares not for them) but for himself: He leaves the sheep and flieth, and the Wolf catcheth them, and scattereth them. This doth the more advance the reputation of the good Shepherd of my Text, who knoweth the sheep, and loves them as his own; and for a Pledge and Testimony of his great affection, chose rather to expose his own life to a certain ruine, then that his flock should run the hazard of a dissipation. And so we briefly fall on the words themselves, *Ego sum Pastor ille bonus*, I am the good Shepherd, &c.

2. Pet. 2. 15.

v. 12.

These words contain in them these two generall parts, a Position and an Exposition: the Position in the

the first, *Ego sum Pastor ille bonus*, I am the good Shepherd; the Exposition in the last, *Bonus pastor animam suam dat pro ovibus suis*, The good Shepherd giveth his life for the Sheep. We may resolve them both into this Proposition; Our Saviour Jesus Christ is that good Shepherd which layeth down his life for his Sheep. Now in this Proposition we have these three parts; the Person first, and that is Christ himself who speaks it, *Ego sum*, I am. 2. The office; and that's a Shepherd, ὁ ποιμὴν in the Greek, that Shepherd; and last of all his eminent piety in the discharge of that employment, he is *Pastor bonus*, the good Shepherd. Where in the Greek, as we had ὁ ποιμὴν, *ille Pastor*, so have we ὁ καλὸς, *ille bonus* too. And so our Saviour is that Shepherd also, the best no doubt that ever was, none ever laying down his life for his sheep but he. These are the parts, and these I shall discourse of as they lie in order, beginning with the Person first, which is *Ego*, I.

Ego sum, I am; So the Text expressly: But who this *Ego* is, that we finde not here. This must be looked for in the 7th verse. *Dixit eis iterum Jesus*, then said Jesus unto them again: And having found this we need seek no further, nor ask with *Johns* Disciples, *art thou he, or shall we look for another?* This *Ego* is that ὁ ἐρχόμενος, he that was to come, whom St. *John* asked after, that Jesus whom the other *John*, St. *John* the Evangelist, in the beginning of this period, doth call *ostium ovium*, the door of the Sheep: the door there, and the Shepherd here; but both *secundum similitudines, non secundum proprietates*, saith St. *Austin*; A door in a similitude, a Shepherd in a Parable, but in propriety of speech a Saviour, a true

Marth. x. v. 37.

Augustin
in John

Jesus verily, so called before his birth by the holy Angel; Jesus by name, the Sonne of God by nature and propriety, *filius unicus de patre in aeternum ab aeterno genitus*, begotten by his Father before all worlds, God of God, light of light, very God of very God, as the Creed instructs us. And yet a Shepherd and a door, a Rock, a Vine, the Lion of the Tribe of Judah; besides those many other Attributes which are accumulated on him in the Scripture, *secundum aliquam similitudinem*, according to the trope or allegory.

Esay 53.

But of all adjuncts given unto him, those of the Sheep and Lamb, do seem most incompatible; for if he be a Sheep, who is then the Shepherd? and if he be a Lamb, who takes care to feed him? And yet a Lamb he is, even that *Agnus Dei*, that Lamb of God that takes away the sins of the World, as was vouched of him by St. *John*: the holy Lamb, the very Paschall Lamb indeed, whose blood being sprinkled on our doores, keeps away the destroying Angel that he come not near us. And yet a sheep he is, even that harmless sheep whereof *Esay* speaks, which being afflicted and oppressed opened not his mouth, but like the sheep before the Shearer he was dumb and silent. And this the sacred name of Jesus, if there be any faith to be had in Anagrams, doth either intimate or presuppose; for out of that most blessed name, as it is written in the Greek, the original Tongue, those which have traded in that art, have found this Anagram (and a most excellent one it is indeed) *Σὺ ἡ θύη*, thou art that Sheep, that namely whereof *Esay* prophecied, and in whose name (according to the transposition of the Elements) the Eunuch

Eunuch was baptized by the Evangelist. So then this Acts 8. v. 38.

Ego of my Text hath somewhat in him more then ordinary, being both the Shepherd and the Sheep; *Ille & Pastor est & Ovis*, as the Father hath it.

But all this, as before I said, *secundum similitudines*, as in a figure or resemblance. Would you be pleased to know what he is indeed, in his own nature and condition, as he is *Ego*, I, one of the persons in the Syntax of the blessed Trinity? *Si quæras à me proprietatem*, as St. *Austin* hath it; would you be satisfied in that? In *Job.* then know assuredly, that he is *filius hominis & filius Dei*, the Sonne of God and man, even the man Christ Jesus; God of the substance of the Father, begotten Symbol. Athana. before all worlds, man of the substance of his Mother, born in the world: As God, the second Person in the glorious Trinity, begotten by his Father before all time, *generatione*, ἀπὸ πατρὸς καὶ ἀμύητος, in an unspeakable manner, without any concurrence or act of woman: As man, the first person of the Sonnes of *Adam*, born of his Mother in the fulness of time, *generatione* ὑπὸ πατρὶ καὶ ἀμύητος, in a most supernaturall way, without help of man. The very true *Melchisedeck* which the Scriptures speak of, who in the unity of his person, being God and man, is without Father, without Mother, without descent, having Heb. 7. v. 3. neither beginning of dayes nor end of life: Without a Father as the Sonne of man, without a Mother as the Sonne of God; in both respects without descent, *nam generationem ejus quis enarret?* for who can tell Esay 53. v. 8. the manner of his Generation, or derive his Pedigree? Without a Father, yet the Sonne of God; without a Mother, yet the Sonne of the Virgin *Mary*; here without Father, without Mother there. *In terris sine*

Patre, in calis verò sine matre, as it is in *Origen*. Shall we explain this Riddle by another? Know then, that in despite of Grammar and the Rules of Accidence, *Ego* is here the second person, and yet as worthy as the first.

Gen. 3. 15.

Gen. 12. v. 3.

Joh. 1. 14.

Joh. 7. 43.

Matth. 27.

v. 54.

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That God by his meanes would repaire the ruines of our mortall nature, himself had frequently foretold in holy Scripture: It was the first promise made to *Adam*, to comfort and revive him after his defecti-
on, that the seed of the woman should bruise the Serpents head; that he should crush the sting of death, and swallow up the grave in victory. It was the first promise which God made to *Abraham*, when he commanded him to leave his own Country and his Fathers House, *that in his seed should all the Nations of the World be blessed*. Promises not to be fulfilled but in him that made them, never to be accomplished till God descended so much beneath himself, as to come down from Heaven, and be incarnate in the womb of the *Virgin Mary*. This the great mystery of godliness which *St. Paul* inculcates, *God manifested in the flesh*; the *Verbum caro factum*, which *St. John* remembreth. For who but he that is the Word could by his words procure this testimony from his enemies, *nec vox hominem sonat*, never man spake as this man speaketh? Who but God manifested in the flesh could by his works extort this true Confession from his executioners? Surely this was no other then the Sonne of God. *Ad eo veritas ab inuictis etiam pectoribus erumpit*, said *Lactantius* truly.

And yet besides Gods gracious pleasure, and the necessity of mans estate that so it must be, it stood with most convenience that so it should be. *Qui al-*
terum

terum erigit seipsum incurvat, He that lifts up another must first stoop himself, and bow down his own body first, before he can raise up a man that's fallen. And this was it for which the second person in the glorious Trinity became the first in the construction of my Text; He made himself the Sonne of man, that so we might be made the Sonnes of God. He for a time did bow down the Heavens, and remained with us on the Earth for a certain season, that man created of the Earth, might be taken with him up to Heaven, and there live for ever. His incorruptible did put on our corruption, that so our mortall might be clothed with his immortality. And this in the good Fathers Language, *non similitudo, sed res ipsa est*, *Augustin* is neither Allegory, Trope nor Figure, but a most *in Joh:* sacred necessary truth, and of all men to be believed who have not forfeited their faith to advance their wits; or rather have not forfeited those great wits they boast of, in bringing all the Principles of the Christian faith to be indicted and arraigned at the Barre of Reason. *Id fides credat, intelligentia non requi-* *Lactant.* *rat*, was the Fathers Rule, but thrown aside in this unlucky Age, wherein men are so apt to dispute themselves out of all Religion, and set up a new Creed of their own devising.

So then this *Ego* of my Text relates to Jesus, v. 1. and that unto the first of *Matthew*, where he had his name, and where he was proclaimed by the heavenly Herald to be conceived of the holy Ghost by the Virgin *Mary*. *Ego* here, *Jesus* there; in both Texts a Saviour, a person of a mixt condition between God and man, such as a Saviour ought to be; For being sensible of our infirmities as a man, and able

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ble to relieve us in them as our God, as God and man he mediates for us, that being freed of those infirmities which are inherent in our flesh, we may hereafter reign with him in his endless glories. We read in *Livie*, that when the *Romans* had violently surprized the *Sabine* Women, and taken them to their Wives, the angry *Sabines* took up Arms to revenge the injury. The Armies being ready for the fight, the Women seriously taking into consideration, that as they were begotten by the one, so they are now as flesh with the other people, rush in between them, *Hinc viros, inde Patres orabant*, Sometimes they pray unto their Fathers to remit the wrong, and sometimes call unto their Husbands to admit a Parley; never desisting from that pious office, till both the Armies were made friends, and an eternall League was sworn between them. The Application is so easie and familiar that I need not press it: Only I note, that this great work of our Reconciliation could not be wrought by any but a Saviour, and such as had relation to both parties, both to God and man; that being jealous of the honour of the one, and zealous for the preservation of the other, he might make up that peace betwixt us which all the powers of Hell should not interrupt. Which work of reconciliation, being a special part of that Pastorall charge which he hath taken to himself, leads me on fairly to my second generall, which is the Office of our Saviour; *Ego sum ille Pastor*; I am that Shepherd.

And here perhaps it may be said, that we have took great pains to a little purpose: Have we endeavour'd all this while to prove our Saviour to be the Sonne

Sonne of the eternall ever-living God, and do we now so much debase him as to make him a Shepherd? Have we advanced him up on high, and set him at the right hand of God in the heavenly places, *ut lapsu graviore ruat*, only to make his fall the greater? Or with the Tempter in the Gospel, have we advanced him to the top of the highest Pinacle, and told him that he was the Sonne of God, and then come out with *mitte te deorsum*, cast thy self down as farre as poverty and contempt can make thee? This were a cunning peece of malice, if it were so meant, in case the office of a Shepherd were so contemptible and inconsiderable as some men have made it. But if we look upon it well, we shall finde the contrary; there being no inferior place of charge or Government, more like unto the Kingly Office then the Shepherds is: Upon which ground *Homer* calls *Agamemnon*, Ποιμένα λαῶν, the Shepherd of his People. And *Philo* gives it for a Rule, that not *Homer* only, ἀλλὰ καὶ τὸ ποιητικὸν γένος, but the whole Tribe of Poets also have honoured good Princes with the same Attribute. Nay, in his Book of the life of *Joseph* he gives this note, that the best Shepherd makes the best King: and in his Tract *de vita Mosi* doth affirm expressly, προδασκόμενος εἰς τὴν ἡγεμονίαν ἢ ποιμενικήν, that the best preparation to the Kingly Office is to be a Shepherd. In which regard *St. Basil* tells us, ἀδελφαὶ βασιλικὴν καὶ ποιμενικὴν, that the Pastoral and Imperial Offices were near of kin; the one being but a παιδαγωγία, or preparation to the other. But behold a greater then *Philo* or *St. Basil* here: For God himself hath said of *Cyrus*, that he was his Shepherd; and purposely exalted *David* from the

Claudian.

de Agricultura.

Esay 44. v. 28.

Sheep-fold to the regall Throne, that he might know the better *how to feed Jacob his people, and Israel his Inheritance*, Psal. 78. v. 70.

Plato de Regno.

Nor hath the name of Shepherd been accounted anciently an honorary adjunct only to the greatest Princes, ἀλλὰ καὶ θεῷ τῷ πανηγυμένῳ, but to God himself, as *Philo* hath observed in his Book of Husbandry. An observation not so strange in *Philo*, by birth a Jew, and so acquainted with the Scripture, as it may seem to be in *Plato*, who was a meer stranger to the Covenant: And yet in *Plato* do we finde it, and that in termes no lesse expressive then in those of *Philo*; for speaking of the peaceable and happy lives which men are said to lead in the first Ages, he gives this reason for it in his Book *de Regno*, Θεὸς ἔρχεται αὐτοῖς, &c. God, saith he, was their Shepherd, and he did lead them and conduct them as now Princes do; whom therefore we are bound to honour in the next degree to the Gods immortal. A Speech so excellent and divine, that nothing but the written word can go beyond it. But behold a greater then *Plato* is here also; for God hath told us by the mouth of his Servant *David*, that he is a Shepherd, *Dominus Pastor meus, the Lord is my Shepherd*, Psal. 23. and hear O thou Shepherd of Israel, Psal. 80.

*v. 1.
v. 1.*

Matth. 9. v. 36.

If therefore God may, without diminution of his power and greatness, assume unto himself the name of a Shepherd, assuredly the Sonne of God will think it no disparagement to be called so too. Or if it were, what poor and low condition would not he gladly undergo for the sake of man, whose bowels yerned so oft within him, when as he saw his wretched and neglected people wandring like sheep without a Shepherd?

herd? And certainly, if we consult the Scriptures, we shall there finde that God designed him to this Office, long time before his incarnation, the taking of our flesh upon him; for in the 34. of *Ezekiel*, thus saith the Lord about his flock, *I will set up one shepherd over them, and he shall feed them, & ipse erit eis in Pastorem*, and shall be their Shepherd. A Prophecie accomplished by our Lord and Saviour in the whole work and business of his life amongst us; for being appointed by Almighty God to be the Shepherd of his people, he caused the first tidings of his Birth to be proclaimed to a company of shepherds; & chose a stable, or a sheep-coat rather, (as most Fathers think) to be the place of his Nativity. Conversing here amongst us men, he took unto himself the name of a Shepherd, being styled so in this Chapter twice, and talking of his Sheep throughout the whole. After all this, being to take his farewel of us, (for as much as did concern his bodily presence) he left no greater charge unto his Disciples, then, *Pascite oves meas*, to feed his sheep. One further evidence to this purpose we will make bold to borrow out of *Plutarchs* works, who tells a Story of one *Thamfis*, that as he sailed towards *Greece*, was by a strange voyce, but from whence he knew not, commanded to make known when he came on Land, that *Pan* the Shepherds God was dead. This *Pan* the Authour takes to be the sonne of *Mercury* and *Penelope*, when the Gentiles worshipped: But they which looked with more advice into the matter, conceive it rather to be meant of the Sonne of God, and the Virgin *Mary*; who much about the time which that Authour speaks of, did suffer death upon the Crosse for our redemption, and was indeed

v. 23.

Luk. 2. 8. 12.

v. 11. 14.

Joh. 21.

v. 16, 17.


Plutarch de
Oracul. cessat. whom

the true God *Pan*, chief Shepherd of the soul of man.

A Shepherd then our Saviour was, there's no doubt of that; we might have took it absolutely on his *Ipse dixit*. But how he doth discharge the office, is in the next place to be considered. And this we shall the better see, by looking for a while on the Country-shepherd, whose duty doth consist in three points especially; 1. In the feeding, 2. In the ordering, And 3. In the guarding of the sheep committed to him. For feeding first, there is no question to be made but that it is a part of the shepherds office. The very name doth intimate so much unto us; for *Pastor à pascendo*, a shepherd is so called from feeding, and that not in the Language of the Latines only, but in Greek and Hebrew. This duty mentioned in the *Georgicks*, *Luciferi primo cum sydere frigida rura carpaturus*: in which he doth advise his shepherd, that at the dawning of the day he unfold his sheep, and drive them out into their Pasture. And this exemplified in *Jacob*, and the sonnes of *Jacob*, honest shepherds all; it being said of *Jacob* in the Book of God, *that he did feed the Sheep of Laban*; of *Jacob's* sonnes, *that they did feed their Fathers flocks in Sichem*. And finally, this took for granted in Almighty God, in his expostulation with the Priests and Prophets of the House of *Israel*, *nonne greges à Pastoribus pascuntur?* Should not the Shepherds feed the Flocks?

That Christ doth punctually discharge this duty, is past all controversie: The Prophet hath forefig-nified that he should so do; *I will set up one Shepherd over them*: and the *Evangelists* declare that he did so do. For what were all those heavenly Sermons, those fre-

Gen. 30, 31.

37. 12. 

Ezek. 34. v. 2.

v. 25:

frequent exhortations unto faith and piety which he so often made unto them, but a spirituall feeding of the inward man, a sweet refection of the soul, a celestiall nourishment? His feeding of so many thousands by a few Loaves of Bread, and two small fishes, what was it, though a signall miracle, compared with those many millions which he doth feed continually with the bread of life? We need not doubt of the success, when he that fed them with the Word was the Word it self; or of the spreading of the Gospel, when he that was the Preacher was the Gospel too; or of the nourishment of the Guests in the fruits of godliness, when he that carved unto them the life of bread was of himself the bread of life. For he indeed was *magnus ille panis qui mentem replet, non ventrem*, *Augustin.* that holy bread which feedes the soul, and not the body, as the Father hath it; the living bread (as himself tells us of himself) which came down from Heaven, of which whosoever eateth he shall live for ever. *Joh. 6. 51.* Which bread, if it be meant of Christ, who is God the Word, we then partake it principally in the Sacraments; but if we understand it of the Word of God, (as *St. Hierome* doth) we must then look for it in the Scriptures. By these two meanes, the preaching of Gods holy Word, and the administration of his Sacraments, are we still fed and nourished unto life eternal; if not by Christ himself, the ἀρχιεπίσκοπον, *1 Pet. 5.* or chief Shepherd, as *St. Peter* calls him, yet by those under-Officers, those interior Ministers to whom he hath intrusted that most weighty duty.

First, for the preaching of the Word, that belongs equally to all his Ministers; to whom he granted a Commission to this end and purpose, when he com-

Mat. 28. 28.

Mark 16.

Psal. 145.

L. E. I. Y.

M. n. Fel.

commanded his Apostles, and in them all other Ministers of his holy Gospel, *to teach all Nations*; or, as St. Mark doth change the Phrase, *to preach the Gospel*. This the most excellent kinde of feeding, and most peculiar to our Saviour in his Pastoral Office; the feeding of our bodies appertaining rather unto God the Father, who on the opening of his hand *filletb all things living with plenteousness*. In which respect, our Saviour tells us in his Gospel, *that man liveth not by bread alone, but by every word proceeding from the mouth of God*. This is that part of heavenly nourishment from which we are at no time barred; from which no age, no sex, no quality is to be repelled. *Universos homines, sine discrimine sexus vel atatis, (Minutius adds vel dignitatis) ad cœleste pabulum convocamus*. This bread is offered unto all, of what condition or estate soever; and being offered unto all requireth the more hands to make tender of it. And therefore all the Ministers of the Church in their Ordination have this authority intrusted to them, that they should preach the Gospel, where and whensoever they are appointed thereunto.

For the administration of the Sacraments, especially the holy *Eucharist*, that belongs only to the Priest, who hath power to consecrate and bless the creatures, which are appointed by the Lord our Saviour for the commemoration of his death and passion. *Hoc facite* is there the Priests Commission, to take the bread, and bless and break it: *hoc edite, hoc bibite*, take, eat and drink, are a Commission to the people to partake thereof: And certainly, never was Table better furnished then that of our Redeemer in the blessed Sacrament; a Banquet of all others
the

the most rich and nourishing, where Jesus Christ is set before us, and he himself is both the Entertainer and the Feast. If any hunger, here is the bread of life, spiritual *Mannah*, farre better then the food of Angels; *whoever eateth of this Bread he shall live for ever*. Is any thirsty, here is the well of life eternal, farre better then the well of *Jacob*, or the waters of *Jordan*; *Whoever drinketh of these waters he shall never thirst*. Will you have more? and in that more the proof and reason of the whole; he telleth us, that his flesh is meat indeed, and that his blood is drink indeed, in St. *Johns* Gospel. A bountiful and liberal feast, and such whereof our blessed Saviour is no niggard; we may participate of it monethly, weekly, daily, as our spiritual necessities and estates require: *Panem hunc dat quotidie, dat omnibus, dat semper*, as in *Psal. 136.* *Ambrose* hath it.

The second duty of the Shepherd is, that he order and direct the Flock committed to him: so to direct them that they do not wander; or if they do, that he reduce them back to the Fold again; to order them, both when they are in state of health, and when they chance to fall into those Diseases to which they naturally are inclined. The word *ποιμαίνειν* in the Greek doth imply a Government; the Poet else had not called *Agamemnon* *ποιμένα λαῶν*, the Prince or shepherd of his people. And so we finde it also in the Book of God, in which *ποιμαίνειν* is interpreted to rule or govern; as in the 2d of St. *Matthew*, *for out of thee shall come a Governour, ὅς τις ποιμανῇ τὸν λαόν μου, which shall rule my people Israel*. Now for the exercise of this part of his Office, the shepherd hath not only his Oyls and waters, and other implements of

Chi.

25: 34.

1 Sam. 17.
v. 40.

Virgil:

Mat. 9. v. 12.

Ezek. 34.

Luk. 19. 10.
&c.

Chirurgery, *Scyllamq; helleborosq; graves, nigrumq; litumen*, as the Poet hath it; but he is armed also with his Shepherds Crook, which is the Scepter of his Empire; called therefore *Pedum* in the Latine, *eo quod retineat pecudum pedes*, as *Servius* notes it upon *Virgil*. In this regard the shepherds in the Book of *Jeremy* are called *Optimates gregis*, the Princes, or the principalls of the Flock, as the English reads it, as having principal authority in ordering and disposing of them. And *David*, when he kept his Fathers sheep in *Bethlehem*, is represented to us with his Shepherds staffe, *Et tulit baculum suum in manibus suis*, He took his staffe in his hand, as the Text informs us, *i.e.* the staffe or Shepherds Crook wherewith he used to order and direct his flock, and pull them in as often as they went astray.

Thus also deals our Lord and Saviour with the sheep of his Pasture: Did any of them prove unsound? he then applyed himself unto the cure, *Et medicas adhibere manus ad vulnera*, and to the salving of their sores. Witness that heavenly speech of his, when being taxed for keeping company with Publicans and sinners, he returned this answer, *that the whole had no need of the Physician, but the sick*. Did any of them go astray? he tells us of himself by his holy Prophet, *that he would seek that which was lost, and bring back that again which was driven away*; and tells us by himself in his holy Gospel, *that the Sonne of man was come to seek and save that which was lost*; which in the Parable of the lost sheep is at large exemplified. Were they grown wanton and unruly? we finde him armed with power to destroy the fat and the strong, & *pascere illos in iudicio*, and to feed

feed them with judgement, *Ezek. 34.* to feed the flock of his inheritance with a rod, *Micah 7.* and finally the Prophet *David* doth represent the Lord his Shepherd, with a rod and a staffe, *Psal. 23. i. e.* as *Austin* doth expound it, with a corrective power, with the Rod of Discipline, according to the quality of the offence, and the condition of the offender. *August.*
Disciplina tua tanquam virga ad gregem ovium, & tanquam Baculus ad grandiores filios, as he states the business. *in Psal. 23.*

This power of Government, the Lord when he withdrew himself from the sight of man, transmitted over to the Church, and the Ministers of it. Whether indifferently to all alike, that's the point in question. *Bellarmino* looking through the Spectacles of the Popes Ambition, ascribes this solely to St. *Peter*, and to his Successors in the See of *Rome*. His reason is, *de R. Pont. l. 1. c.*
 because the charge of *Pasce oves meas, Pasce agnos meos*, was given peculiarly to *Peter*, and to him alone. But herein he and those of his opinion, are destitute of that antiquity and consent of Fathers, which usually they do pretend to. In this the Fathers leave them to themselves to make good the cause, and run a very different opinion from them. A Jury of them at the least might be here impaneled, which opine the contrary. And if St. *Austine* were the fore-man, he would find it thus; that *Peter* oftentimes in the holy Scripture, sustained the person of the Church, *Et cum ei dicitur, ad omnes dicitur, pasce oves meas.* *de Agon. Chr. c. 40:* And therefore when our Saviour said unto him, *feed my Sheep*, he said the same in him, unto all the rest. So then the rest of the Apostles have as much interest in this weighty charge, as St. *Peter* had, they being

Cyp.

all equally invested *pari consortio potestatis & honoris*, with an equall measure both of power and honour, as *Cyprian*, and generally all the Fathers tell us.

Maulin ad
Winton.

The next enquiry will be this, whether that all the Ministers of our Saviours Gospel be equally intrusted with a power of feeding, and may all equally take upon themselves the name of Pastors. Some would fain have it so indeed; for seeing that the word of God is the food of the soul, *non video cur Pastor non dicatur, qui pabulum hoc subministrat*, we see no cause say they, that those who preach the Word of God, should not be honoured also with the name of Pastors. And Pastors let them be, if the name will please them, though *ab initio non fuit sic*, it was not so from the beginning; for anciently the Prelates only had the name of Pastors. St. *Austin* knew no other Pastors in the Church of God, then the Apostles and the Bishops, in the 47. Tract on *John*. Our learned *Andrews* is resolute upon the point, *neminem veterum sic locutum*, that the Ancients never otherwise understood the word. And *Binius* in his notes upon the Councils, excepts against a fragment of the Council of *Rhemes*, as being not of that Antiquity which is there pretended: *quod titulum Pastoris tribuat. Parocho*, because the name of Pastor is communicated to the Parish Priest, contrary to the usage of those elder times. But Pastors let them be in Gods name, if the name will please them, so they usurp not on the power: Pastors, as *Pasco* is derived from *Paexo*, which signifieth to feed, but not to govern,

Winton.
ad Maul.

Tom. 3. parr. 2.

2. Thes. 5. 14.

For whereas there are divers acts of the Pastoral charge, as *viz.* to beat down the body of sin, to warn the unruly, comfort the feeble-minded, support the weak,

to infuse balm into the sick and wounded soul, and with all care and industry to call the sinner to repentance : all these do equally belong to those , who are invested by the Church with holy Orders. The Parish-Presbyter would very ill be called a Rector , did we not grant him this authority , And for the power corrective, let him take that too , so farre as he may do it with the sword of the spirit, *Et virga oris sui*, and with the rod of his mouth , as the Prophet calls it. Esay II. But for the power of correction, by the Rod of Discipline, or the staffe of punishment, or by the censures of the Church, that pertains only to the Prelate, the superior Pastor; and it concerneth him highly, that he use it well. For many times it hapneth, that the stragling sheep will not be brought into the Fold by fair perswasions , or by the Ministry of the Word. What then ? *Ad diligentiam Pastoralem pertinet*, it then belongs unto the Pastor, *Flagellorum terroribus vel etiam doloribus revocare*, to fetch him back Auguste Ep. 50. again by the stripes of Discipline, by the coercions of the Church. Which power , were it committed to the hands of each severall Minister , would doubtless prove the greatest tyranny, that ever the poor Church of Christ did suffer under. This is not *βάσκειν* , but *ποιμαίνειν* , and pertains solely to the Prelate, as an act of Government; Who therefore anciently was armed with his Crozier , or Pastoral staffe , (and by the Law of *England* he may use it still) that by the same he might reduce the stragler , and correct the stubborn, and rouze up the affections of the sluggish person. According to the good old verse ,

— *Attrahere per primum , medio rege punge per imum*;
A perfect Embleme of his duty : for howsoever that

Nazianz.

of Nazianzen be exceeding true, ὁσίως μὲν τῷ Βακτηρῇ
 πολλάκις τῷ ἐνέγγει, that the good Shepherd should oft-
 ner use his Pipe then his Shepherds-staffe: yet the
 Sheep become unruly, and will not hear the Shep-
 herds-pipe, pipe he never so sweetly; he must needs
 take his staffe in hand, there's no other remedy. But
 I touch onely on these Controversies, and so passe
 them by.

The third and last duty which pertains unto the
 Shepherd is, that he guard his sheep, and keep them
 safe, from the devouring malice of the enemy. In
 which regard, it is the Custom of those Countries
 which are plagued with Wolves, to lodge their sheep
 at night in *defossis specubus*, in some strong Caverns
 under ground, and free from violence. In which re-
 gard, the Poet *Virgil* doth advise his shepherd to pro-
 vide himself of some fierce Mastives, *acres molossos*,
 as he calls them, by whom the flock may be defen-
 ded, during his own necessary absence. And finally,
 in this regard the faithful Shepherd doth expose his
 person unto much peril, many inconveniences, and
 severall assaults of enemies. Thus *Jacob* tells us of
 himself, that when he kept the sheep of *Laban*, the
 Gen. 31. v. 40. *drought consumed him by day, and the Frost by night, and*
that sleep departed from his eyes. And in the Story of
 Gods Book we are told of *David*, that when he kept
 his Fathers sheep, and that a Bear and a Lion had sur-
 I Sam. 30. 35. prized a Lamb, he set himself against the fury of
 those ravenous Beasts, and delivered the poor Lamb
 out of their pawes, and in a single combat slew them
 both.

So is it with our Saviour Christ in the protection
 of his Church, in the defence of those who are the
 sheep

sheep of his Pasture. It was his glory, as it was his comfort, that of all those whom God had given him, he had lost not one. And 'twas his comfort as it was his care, that he had lodged them in a place of such strength and safety, even in his strongest hold, his holy Tabernacle; against the which the Gates of Hell shall never be able to prevail. A place in which if we continue, we need not fear the violence of Satan that roaring Lion, who walks about the Fold continually, *seeking out whom he may devour.* And it is well said that he walks about; for get into the Fold he cannot: and therefore doth he walk about it, that so if any of the flock do forsake the Fold, him he may make his prey, and ravish him into his Den. Tis true, that Christ *hath sent us out like sheep among the Wolves,* as himself hath told us. But then it is as true withall, that he hath furnished us with doggs, and placed them round about his Church, in each corner of it; that by their fierceness, and their watchfulness, and continual barking, they may keep farre aloof the common enemy, by whom the straglers are endangered. *Vigilant enim & latrant boni Canes, & pro Pastore, & pro Grege,* as St. Austin hath it. The Wolf and other enemies of the flock, know this well enough, and indeed labour all they can to destroy these Mastives. Which when they could not do by violence, they treated with the sheep, as the Fable hath it, to deliver them up into their hands; but mark what followed thereupon. *Oves presidio Canum destitutas laniant,* the doggs being gone, they fell upon the sheep and worried them, and brought them to a swift destruction.

Lastly, He hath supplied his Church from time

1st Cor. 4.
12, 13.

2nd Cor. 11.
24, 25.

to time with faithful Pastors, for the defence and custody thereof from the common enemy: such as have evermore exposed their persons to apparent dangers, their good names to the calumnies of malicious tongues, their fortunes many times to apparent ruine; all for the safety of the flock, for the defence of Christs and the Churches cause. Witnels those many sufferings of the Apostles, as St. Paul describes them, *reviled, yet blessing; persecuted, yet still suffering; defamed, and yet intreating:* and in a word, *ut mundi purgamenta facti*, accounted as the filth of the world, and the off-scouring of all things to this very day. And more then so, *in perils of waters, in perils of robbers, in perils by their own Countreymen, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils by Sea, in perils amongst false Brethren.* And to make up the total summe of their afflictions, *in stripes above measure, in prisons more frequent, in deaths oft.* The Devil knew how much the safety of the Flock depended on the care and vigilancy of the Shepherd, and therefore he aims most at them. *Percutiam Pastorem & dispergam gregem*, is the best Text in his Divinity. This he hath practised in all times and ages, upon the Prophets, the Apostles, Prelates, Pastors; the Shepherds of all ages many, of all places some; but upon none more visibly then our Saviour Christ, who was not only *il Pastor fido*, the faithful Shepherd, *whose eyes do neither sleep nor slumber*, that so his sheep might feed in safety on the Hills and Mountains; but *Pastor ille bonus*, the good Shepherd too, even that good Shepherd of my Text. Not onely willing to expose his person to contempt and scorn, as many of his followers since have done; but

but also to lay down his life to save his sheep, which never any did in this world but he. And so I come unto the eminent piety of our Saviour, in the discharge of this employment, being not only *ille Pastor*, that Shepherd, but *ille bonus Pastor*, that good Shepherd also, my last particular, and now in order to be handled.

Ego sum Pastor ille bonus, I am the good Shepherd. And first this goodness of the Lord, though indivisible in it self, hath been divided by the Schoolmen, with good propriety both of words and meaning, into two kindes or species. The first they call *'Αρχέτυπα*, Original, the other *'Εκτυπα*, exemplified. *Ille in Deo existens, hac in creaturis expressa*: the first existing solely on the Lord our God; the other copied out, and manifested in his creatures. That which they call *'Αρχέτυπα*, or original, we may define to be an everlasting and unalterable quality in Almighty God, *quomodolibet omnibus & summè bonus est*, whereby he is supremely and entirely good. In which regard Plato hath said of God, that he is *Αὐτὸ γὰρ δὲ*, good only in and of himself, *τὸ ἀγαθὸν Ὁρεαίμην*, the only saving good, as others of the Heathen call'd him. And he that knew him best, our most gracious Saviour, hath given this to us for a Maxime, *That there is none good but only God*. So good, that the most blessed Vision of the Almighty is the most excellent good, the *summum bonum*, which any of the Saints or Angels can aspire unto. Philosophers may wrangle and dispute amongst themselves, of mans chief felicity, and may ascribe it, if they please, to pleasure, or riches; or as the wiser sort have done, to the works of vertue. But we that are the sheep of our Saviours Pasture, look for this,

Arrian.
Epiet.

Mat. 19. v. 17.

this *summum bonum*, only in the Lord our God, and there we shall be sure to finde it.

The other kind of goodness call'd by the Schoolmen *Exlucra*, or exemplified, is that which God hath manifested on his creatures, and imparted to them. This they divide again into general and special, that being extended unto all his Creatures, this more particularly restrained to his chosen servants. This generall goodness clearly manifested in the Creation of the World, (*quidenim aliud est Mundus quam Deus explicatus*, said the old Philosopher) and in preserving of the same created, cloathing the Lillies, and feeding the young Ravens when they call upon him; making his Sun to shine as well upon the sinner, as the righteous person; and in a word, *opening his hand, and filling all things living with his plentiousness*. In which respect, David most truly tells us of him, *repleta est terra bonitate Domini, the Earth is full of the goodness of the Lord*. But that which most especially doth concern this business, is his special goodness, restrained unto his chosen servants, to such as fear his name, and observe his precepts. The Lord is good to *Israel*, (saith the royal Psalmist) *his qui recto sunt corde*, even unto all such as are of a clean heart. And the Book of *Lamentations*, *The Lord is good to them that wait for him, to the soul that seeks him*. This goodness is manifested & declared in delivering them from evil, the evil both of sin and punishment; and in accumulating on them his most sacred blessings both of grace and glory. For if an earthly Father, (as our Saviour urgeth) though full of evil in himself, knoweth how to provide good things for his natural Children: how much more shall our Father which is in Heaven, bestow

Psal. 145.

Psal. 32. 5.

Psal. 73.

Matth.

bestow good things on those whom he hath adopted. This is enough to make us sensible of Gods goodness to us. And yet the way by which this goodness is procured for us is far more admirable: the Lord not sparing his own Sonne, but delivering him up for us all, that with him he might also freely give us all things, as St. *Paul* instructs us. Rom. 8. 32.

This is indeed the highest point of heavenly goodness. And very hard it is to say, whether deserve more of our admiration, either that God the Father should appoint it so, or God the Sonne considered in our flesh, should act the Tragedy. I shall no longer wonder at the strange Command which God once layd upon our Father *Abraham*. *Abraham take now thy Sonne, thine only Sonne Isaac, whom thou lovest, and offer him for a burnt Offering to the Lord thy God.* Gen. 22. 1. Here finde we God the Father really performing what he imposed on *Abraham*, *tentandi causa*, only for triall of his faith, and his obedience. Nor shall I much admire at the zeal of *Moses*, desiring in a pious fervency, that he himself might be blotted out of the Booke of God, upon condition that the peoples sins might be forgiven them. Exod. 32. 32. Here finde we God the Sonne actually laying down his most precious life, not only for his own people and the sheep of his hands, but even for those which were not of his Fold, and did never know him. *Alias enim Oves habeo. For other sheep I have which are not of this Fold*, as in the 16. of this Chapter. An action beyond all example; and such wherein our blessed Saviour went beyond himself. Himself had given it for a Maxime, that greater love John 15. 13. could no man shew then this, that a man lay down his life for his friend. And yet behold how willingly he

gave his life for those who either were false friends, or apparent enemies, Never did Shepherd act such a part of goodness, never were sheep so much obliged unto the goodness of their Shepherd.

Rom. 5. 8.

August.

O the unsearchableness of Gods mercy ! the most unlimited extent of his grace and goodness to mortality ! It had been farre above the possibility, either of our merit or requital, had he but only bowed the Heavens and come down to visit us. It had been such a prodigie as would have startled the most settled mindes of the sonnes of nature, to have heard only this, that for a good mans sake, some peradventure would yet dare to die. *But God (saith the Apostle) commends his love to us in this, in that whilest we were yet sinners, Christ died for us.* The Lord and giver of life, submits himself unto the death; *mortem autem Crucis,* to the reproachful death of the accursed Crosse. He yields himself to the most shameful of all deaths, the accursed Crosse for the most wretched and unworthy of all his Creatures, rebellious man. Rebelious man, which had so often provoked his God to anger, and crucified as it were the Lord of Glory, before his comming in the flesh. And which doth add unto the miracle of his goodness to us, *divinitatem dat in præmium,* he died for us that we might live with him for ever; and therefore put on our corruption, that we might all be cloathed with his immortality. Good God ! how gladly could I wish unto my self, the tongues of men and Angels at this present time, that I might speak a little of thy Grace and mercy. And yet O Lord, the tongues of men and Angels would fall so short of true expression, that they would seem no better then a *sounding brasse,*

brasse, or a tinckling cymball. Thou only hast ability ^{1 Cor. 13.} to relate the history of thine own great mercies, who hadst alone the power to do them. The story of thy sufferings will be then best told, when we shall see thee face to face; and thou which wert the Argument, art the Authour too.

Christ died then. *Animam suam posuit pro Ovis suis*, and laid down his most precious life to preserve his flock. Besides his gracious pleasure that so it should be, there was in a manner a necessity that so it must be. Without the *shedding of blood* (saith the Apostle) *there is no remission*; and what blood else could have that efficacy, but his that speaks farre better things unto us, then the blood of *Abel*. No saving of the sheep, but by the blood of the Shepherd: no raising of the sonnes of men to the life of righteousness, but by subjecting the Sonne of God to the death of nature. *For our transgressions was he wounded,* ^{c. 53. v. 5.} *for our iniquities was he bruised, the chastisement of our peace was upon him, and by his stripes we are healed,* saith the Prophet *Esay*. *Percutiam Pastorem* is salvation here. Besides, the enemy against whom he fought, had been else invincible. For as upon some sodain exigents, the surest way to conquer is to flee; so here, the readiest way for him to get the victory, was to lose his life. *Novum ad victoriam iter sanguinis sui semita aperuit*, as the Historian said of *Decius*. ^{Florus hist. Rom. l. 1.} This was indeed a battel of a strange condition, in which the Conqueror must first lose his life, before he could obtain the victory, and live again before he could enjoy it. No other way to subjugate the powers of death, and ransom his distressed sheep from the hands of Satan, but by his death to overthrow him. ^{c. 2. v. 14.}

which had the power of death, which is the Devil. So the Apostle to the Hebrews, A miracle saith the Glosse indeed, that the Devil should be beaten at his own weapon; and being the first that brought in death, should be conquered by it. *Mors enim erat arma per qua vincebat diabolus, & per ea victus est à Christo.* So the Glosse expounds it.

Eloff. Ordinay.

Thus punctually hath the Lord our Saviour discharged the duty of the good Shepherd unto us; and somewhat we must do reciprocally in the correspondence thereunto. But what that is, will be too long a business, to be discoursed of at this present. The 27. of this Chapter will be a more convenient Theme, whereupon to build an Application of the present Doctrine; as it relates unto the Pastoral charge of Christ our Saviour, in feeding of our souls with the bread of life, curing our wounded consciences with the Physick of the Word, correcting our obliquities with the rod of Discipline; and lodging us in a most safe and secure place, whilest we are made partakers of his heavenly comforts. But as our present Text relates to the Shepherds goodness, the Application will be here more proper then it can be there: the hearing of his voyce, and the requital of his goodness in a mutual suffering, being of very different natures. For questionless, as Christ out of his infinite goodness did willingly lay down his life for us; so may he well expect a mutual readiness in us, not only to die with him, but to die for him also, when our spiritual necessities, and the extremities of his Church shall so require. The first of these two wayes, is by dying with him, crucifying our sins upon his Crosse, burying our corrupt affections in his Grave, mortifying

ng our earthly members, and killing in our selves the whole body of sin. This to be done by chastising of our souls with watchings, fastings, labours, patience, afflictions, sufferings. Duties so thoroughly practised in the former times, by many of the Primitive Christians, that their very flesh was rarified into spirit; and the whole man so fitted for eternal glories, as if they did not look to die, but to be translated. Which duties, as they are at all times to be practised by us, so most especially on those dayes and times, which are designed according to the pattern of pure Antiquity, for fasting, prayer, and such like acts of Christian humiliation: though now not only generally neglected by most sorts of men, as if there were no difference between Christian libertie and antichristian licentiousness; but branded and defamed as superstitious, if not somewhat worse. So that I fear we may too truly take up the complaint of the Royal Psalmist *I humbled my self and fasted, and put on Sackcloth, and it was turned to my reproof.*

The second way of mutual suffering with our Saviour, is by dying for him. This was the salt wherewith he seasoned his Disciples, and it preserves their memories most sweet and fragrant to this very day. A matter not so gracious I confess unto flesh and blood, but such as may be entertained without great difficulty, in any heart that is truly Christian; by any one who seriously considers how much the most that he can suffer for the sake of Christ, comes short of that which Christ hath suffered for the sake of man: he being immortal, and not subject unto death, unless he would; we mortal, & of necessity to die, how much soever we decline it. Death is a sleep, which

Mat. 10. 39.

first or last must bind up all our senses; and in the bottom of the Grave we shall all be lodged. This all the difference, that some of us may be sooner had to bed, and not laid down so easily as the others are. Add unto this the comfortable words of Christ our Saviour, in St. Matthews Gospel, *qui perdidit animam suam propter me, inveniet; he that loseth his life for my sake, shall be sure to finde it.* And tell me then if thus to die, be not the readiest way to live for ever: if thus to venture all for the sake of Christ, be not the surest way to keep all from hazard, and to receive our own with usury. Thus must we be resolved, if ever, as God knowes how soon, there should be occasion: and though there never be occasion, (as God grant there be not) yet must we all be thus affected, at the least in *voto*. So doing, we are Martyrs though we do not suffer, and shall die whilest we live. And dying for him, whilest we live in our earthly Tabernacles, we shall live with him when we die in his endless Glories. Which God of his great mercy vouchsafe unto us all. *Amen.*



A S E R M O N

P R E A C H E D

At W I N D S O R, Jan. 25. 1641.

J O H N 10. v. 27.

My Sheep hear my voice, and I know them, and they follow me.



He Shepherd and the Sheep are a kind of relatives, and there are mutual and reciprocal Offices to be done between them. The Shepherd calls the Sheep by name, and they hear his voice; he leads them in the way, and they follow him. This Shepherd who it is we have seen already, it is Christ our Saviour, the great Shepherd of the Sheep as St. Paul; the Ἀρχιποιμῆν, or chief Shepherd, as St. Peter calls him. But what need more be said of this, then what our Saviour hath affirmed in that kind before, who did not only take upon himself the name and office of a Shepherd, but chalenged to himself the title of the good Shepherd too, the best without all question that was ever known; none ever laying down his life for the sheep but he. So for.

Heb. 13.
1 Pet. 5.

Pfal. 95.

for the sheep, look we but on our selves, we shall quickly finde them: we being all of us, *oves manuum ejus*, the sheep of his Hands, the workmanship of his Creation, & *oves pascuæ ejus* the sheep of his pastures, fed and brought up by him in the works of godliness. And this the good Father *Greg. Nyss.* doth reckon as a principal part of our felicity, *πρόβατα ἡμᾶς γίνεσθαι παρὰ τοῦ θεοῦ ποιμαίνεσθαι*, that Christ doth cause us to be called his sheep, and feed us with the viands of eternal life.

How farre our blessed Saviour hath discharged his Office, not only as a Shepherd, but the good Shepherd too, we have shewn already. *Superat pars altera cura lanigeros agitare greges*; That which remains behind, doth concern our selves, the duties wherein we stand bound by the Lord our Shepherd. For certainly, it is to be expected, that if he speak unto us, we should also hearken; if he preach to us, we should practise. More then this he requires not of us; and lesse then this we could not do, did he not require it. The hearing of his voyce when he speaks unto us, is an easie piety: and we should ill deserve the benefit even of outward sense, did we not hearken unto him who made the eare; or lend an eare to him, who first gave it us. The following of his steps in the way of godliness, may perhaps seem an harder duty; and yet of no such difficulty, if considered rightly, when he which leads the way doth support us in it. We shall ill finde the way to immortality, if we were left unto our selves; who cast such doubts, and make such poor excuses to delay the journey, having so sure a Guide, such a brave Conductor, not only to direct us that we do not erre, but to sustain us also that we do not fall. These the chief duties which he looks for
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from us; and these he gives us in the words now read unto you. *Oves mea vocem meam audiunt*, My Sheep hear my voyce, and follow me.

These words, as they relate unto our selves, present unto us these three things to be considered. 1. The condition of Gods people, as they are represented to us in the name of sheep: first *Oves*, and then *Oves mea*, Christs Sheep, the sheep of his most blessed Pastures. 2. The duties here expected from them, which are *audire & sequi*, to hear and to follow; or rather so to hear that we may follow the better. 3. We have the object of this duty, which is twofold also, *vocem meam*, me; not my voice only, but my foot-steps too. These are the points to be considered, beginning first with the condition of Gods people, as they are represented to us in the name of sheep: first single in themselves as *Oves*, then as united in one fold, under one chief Shepherd, *oves mea*, my sheep, the whole flock together. First then,

Ovis est molle pecus, corpore inerme, animo placidum.

The sheep is said by *Isidore*, to be a creature of a very meek and quiet nature, of great, both innocency and simplicity: disarmed, and so by consequence disabled from doing the least hurt or injury to any other. In this regard, our Saviour Christ was likened by the Prophet *Esay*, unto a sheep before the Shearer. Who though he was not only shorn, but fleeced; nay both^{53. 7.} oppressed and afflicted, as the Text informs us: yet he indured it all with patience. He opened not his mouth, but was dumb before them; reviling not again when he was reviled, nor using threatening words when he suffered wrongfully; but withall, meekness and humility committed his whole cause to him who

1 Pet. 3. 23.

judgeth righteously. In this regard, our Saviour being to warn his followers of those false Prophets, which the Devil did intend to send amongst them, he lets them know that they should come in Sheeps cloathing, *i. e.* that they should be apparelled with all shewes of meekness, innocency and humility, and such like amiable qualities, such as win most on the affections of misguided men. Nay it is noted by *Aquinas*, in *nomine Ovis innocentiam & simplicitatem per totam scripturam designari*, that through the whole body of the Scripture, innocency and simplicity are expressed unto us under the notion of the sheep. Which though perhaps it be not universally true (as perhaps it may be) yet doth it very well agree with the condition of the sheep, which is not only *molle pecus*, a creature of a mild and tender nature; but for the most part white of color, *quam dives nivei pecoris*, as he in *Virgil*, which is the sign or robe of innocence.

Such also are the sheep of our Saviours Pasture, walking in their vocation, as *St. Paul* adviseth, with all lowliness and meekness; washing their hands in innocence with the Prophet *David*; putting away high mindedness and pride, and arrogance, as things which are not competent with their Christian Calling. Our Saviour Christ hath not only taught us to be *wise as Serpents*, but to be *innocent as Doves* also. Nor hath he called upon us only that we be *holy as he is holy*, and perfect, as our Father in Heaven is perfect: but he would have us learn of him, how to be meek and lowly of heart, *ut requiem inveniamus animabus nostris*, that we may finde rest unto our souls. Humility is the first step in that sacred ladder which reacheth up from Earth to Heaven; and there we must begin

gin our rise, if ever we intend to attain the top. And for the Gates of Heaven, they are strait and narrow, and can be entred only by the *meek in heart, by the poor in spirit*. It was the lowliness of the Virgin Mary that the Lord regarded; *the humble and the meek that he exalteth*. The wise man Chilo, though an Heathen, could have taught us this. Who being asked what Jupiter did use to do, returned this answer, τὰ μὲν ὑψιπλά ταπεινῶν, &c. the very same with that of the Magnificat. *Deposuit potentes de sede sua, He doth put down the mighty from their Seat, and doth exalt the humble and meek*. Exalt them then he will, for himself hath said it; and that not only in this world above their Brethren, but in the world to come amongst the Angels. That Christ who hath assured us this, *that blessed are the meek in heart, for they shall inherit the Earth*; he also hath affirmed, *that blessed are the poor in spirit, quoniam ipsorum est Regnum cælorum, for theirs is the Kingdom of Heaven*.

Luke 1.

Laert in chil.

Mat. 5. 5.

v. 4.

These qualities of lowliness, meekness and humility, as they are at all times very necessary; so most especially at that time, when we come to hear, to exercise that Office, and perform that duty which is here required. The proud man hates to be instructed, and the impatient will not brook a reprehension. The one thinks no man good enough to be his remembrancer; the other storms and flies out into fury on the least reproof. The one thinks scorn to come to Christ, whilst he is preaching in the Temple, and such publick places; They expect rather, and King Herod did in the holy Gospel, till he be brought unto their Houses: and then too, if they be not satisfied in their curiosities, they set him at naught, laugh at

Luke 23.

Mat. 23.

him to his very face, & *veste alba indutum illudunt*, put the fools coat upon him, and so send him going. The other come about him like the Scribes and Pharisees, and hearken greedily to his words. But if he touch upon their vices, if he denounce a woe against them for their pride and arrogance, their covetousness, hypocrisie, and desire of glory, they then take counsel presently, how they may destroy him. Neither of these are in a fit condition to repair to Christ; or if they do, are like to get but little by their coming to him. *Dirigit mansuetos in iudicio*; they are the meek only whom God guides in judgement, the meek whom he instructeth in his holy wayes. In vain do they resort unto him to hear his voyce, who use to come with hardned, not with humbled hearts.

But there's another quality of the sheep, as necessary to the work of hearing on the *Post-fact*, as meekness and humility in the preparation, or a *parte ante*: which is the chewing of the Cud, as we use to call it. The *Latines* call it rumination. *Illic sub nigra pallentes ruminat herbas*, as the Poet hath it. And they derive that terme from the old word *rumen*, which signifies that little bag or ventricle, into the which it is conveyed before the second chewing of it; or else as *Servius* hath it in his notes on *Virgil*, from the most prominent part of the throat, called *Ruma*, *per quam demissus cibus revocatur*, by which they do recall that food into their mouthes, which they had lodged within their stomachs. The reason of this rumination I regard not here, *ἄλλως γὰρ σκέψας οἰκείωτερον*. It properly belongs to the Philosopher, and to him we leave it. All I shall note from hence is this, that *ruminare* by a Metaphor, is sometimes taken for *in memoriam revocare*,

care, to call again to our remembrance: the recalling of such things into our memories, which either have been lost out of them, or mislaid in them, being much of the same nature in a man, as is the other in a Beast. The sheep comes hastily to feed, and in that hast, doth not so thorowly chew and prepare their food, and fit it for digestion, as do other creatures: but when the fury of their Appetite is a little slackned, they bestow upon it as it were a second eating, that it may be more perfectly concocted, and made fit for nourishment. *Atque iterum pasto pascitur ante cibo*, as it is in *Ovid*. And this no question is required in every one who doth desire to be accounted for a sheep of our Saviours Pasture, and comes with hast and hunger to hear his voyce. It was the Precept given by *David* to the great Kings Daughter, not to hear only, but to consider: *hearken O Daughter and consider*, *Psal. 45*. And 'twas the greatest commendation of the Virgin *Mary*, a Daughter of the great King also, that she did keep the sayings of her Lord and Saviour, *conferens in corde suo*, and pondered them duly in her heart. This is that commanded by the Lord to his people *Israel*, that they should lay up his words in their hearts, and meditate on the same both day and night; commended by *St. Luke* in the *Beræans*, who did not only receive the Word with all readiness of mind, but carefully compared it with the holy Scriptures: and is indeed an excellent chewing of the cud, a profitable art of benefiting by the word revealed. For they who thus do chew the cud, are of all others the most likely, not only to preserve the word in their hearts and memories, but to observe it also in their words and actions.

Luke 2. 19.

Deut. 11. 18.

Acts 17. 11.

Lyra.

Confess.

Bernard.

This is indeed the principal end both of our preaching and your hearing, *ut ea retineatis in mente, impleatis in opere*, that you do keep it in your mindes, and manifest the same in your conversations. And happy were it with us all, did we imploy our memories to so good a purpose; could we take counsel of the sheep, and learn this excellent art of chewing the cud as we ought to do; for as it hapneth too too often, the soul hath never lesse command upon the memory, then in those things which appertain to its own salvation. Trifles and toyes, conceits and pleasant passages of wit float on the top thereof, and are still at hand. *Posco & adsunt illico*, as St. *Austin* hath it. But such things as concern Christs Kingdom and his holy words, these either are quite lost, and we look not after them, or so mislaid, we cannot find them. Such is the common frailty of us mortal men, that the best things are last learnt, and first forgotten. A frailty no way to be rectified, but by a frequent pondering of the word of God, a due revolving of it in our thoughts and memories: whether we read it in the Scriptures, or hear it published in our Churches. By doing whereof, we shall not only hear Gods Word, nor peruse it onely, nor onely keep it in our memories, as a tale or Story; but turn the words thereof to works: and thereby verifie that good note of *Bernard*, *Is legit rectè scripturas sanctas qui verba vertit in opera*.

This if we do, we shall come nearer to the condition of the sheep then before we were: which is a very profitable creature and exceeding fruitful of good works. For whereas it was either profit or pleasure which first brought Beasts into the service and acquaintance of man; the sheep hath the preheminance
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of them all in the point of profit. *Quadrup: dum quas utilitatis causa homines incluserunt, primas fuisse oves,* Hist. Animal. saith *Conradus Gesner*. And certainly from that little creature, we have not only all things necessary for the life of man, but many things which are for pleasure and convenience. Thus have we Cloaths of courser wearing from their Skins, of finer from their Wooll; meat from their flesh, medicine from their blood, and Musick from their Bowels. And when the Sun withdrawes his comfortable beames from the sight of man, we make our selves an artificial day by their fat and Tallow. Nay, they afford us an increase also, both of Bread and Beere; and in some parts are beneficial to their Masters, in all the bounties of a Dairy. *Ad cibum lac & caseum præbent.* So *Varro*, and Varro de re Rusticâ. such others who have written of the arts of Husbandry, For further proof, consult the 25. of *St. Matth:ws* Gospel, where our Redeemer gives the sheep this commendation. *I was (saith he) an hungry,* v. 35, 36. *and you gave me meat; thirsty, and you gave me drink; naked, and you cloathed me; a stranger, and you took me in; sick and in prison, and you came to visit me.* Which as it doth expresse most fully the bountiful condition of the sheep, (which questionless, is the most plentiful and liberal House-keeper of all creatures else:) so doth it also shew, what kind of men they ought to be which are the sheep of our Redeemer, that most glorious Shepherd; free in imparting all those blessings wherewith by his great mercies we have been enriched.

But here some men may chance to say, what means have we of yielding any profit to our Lord and Master, the great Shepherd of our souls, as *St. Peter* 1 Petrus. calls

1 Cor. 9.

Mat. 25.

calls him. He dwells not near us, that we should invite him to our Feasts or Banquets ; nor can we see him face to face , to make him partaker of our substance. But this, although it be a common , is a false pretence. God dwells amongst us in his poor, and in his Prophets ; and he expects that we be bountiful to them whom he hath substituted in his place , either as instruments of our edification, or objects of our liberality. The Prophet or the Priest , call him which you will, is in the Scriptures called a Shepherd ; and all that are committed to his charge and care are his Sheep, his Flock. And doth not equity require and the Scriptures dictate, *that he which feedeth the Flock, should also feed himself with the milk of the Flock*, and sometimes cloath himself with the Fleece thereof? The Law of nature and of Nations have resolved this case. And he must needs rebel against both of them, who grudgeth the poor Priest that maintenance which the Law allowes him ; or shall compel him to make up his full tale of bricks , and take away the straw and stubble which before he had. So for the poor, they also have a warrant *dormant*; or if you will, a general Letter of Attourney , to receive our bounties ; and to receive them also in the name of God. Verily saith our Lord and Saviour to his blessed sheep, *in as much as you have done these works of mercy unto the least of these my Brethren, ye have done them also unto me*. An excellent motive unto bounty and the works of charity.

There is another quality in the sheep, which *Albertus* speaks of, *viz.* that mutual love and correspondency which is between them. *Oves se mutuo amant, & una condolet alteri*, as he tells us of them. Some also have

have observed; that if a sheep that's strong and healthy do see another of the same Fold sick and fainting, *Soli pro eadem se objicit, & umbram ei obtendit*, he will stand betwixt him and the Sun, and keep him from the fury and the heats thereof. Which if it be so, as I have no reason to suspect the Authours, it is a sympathy full of scandal to the sonnes of men; who for the most part, are so farre from making shade to the afflicted and oppressed, that if their ruine and destruction will any way conduce unto our advantage, we use to lay them in the Sun. Such miserable comforters were the friends of *Job*, who when they should have laboured to revive his spirits, endeavoured to afflict his conscience: and such the *Ziphites* unto *David*, instead of being a comfort to him in the time of his exile, they practise to deliver him into the hands of *Saul*. We are all of us apt enough to comply with one part of *St. Pauls* injunction, which is *gandere cum gaudentibus*, to rejoyce with them that do rejoyce, to share with men in their prosperities, and be partakers of their glories; and do it, though we be not bidden. But for the other part thereof, which is *dolere cum dolentibus*, to weep with them that weep, and bear a part in their affliction; we will by no means yield to that, though we be intreated. In that quite contrary to the counsel of the wise Philosopher, who would have no man come uncalled to a friend or neighbour, *ἐἰ μὴ ἐπὶ ταῖς συμφοραῖς*, but in the times of his affliction and his adversity.

Next, let us look upon the sheep, as they are a flock; as they are *Oves* first in the plural number, and secondly, as *Oves mea*, my sheep, the sheep of Christ, a multitude, or number, under the command of one

supreme Shepherd. First, *Oves* in the plural number, otherwise Christ could have no Church, and the great Shepherd would have never a Flock. One sheep can no more properly be called a Flock, then one Swallow may be said to make a Summer; and on the other side, a multitude of sheep without rule or Government, is no more a flock, then several shreds of Cloth may be called a Garment. So is it also with the Church, one man though never so replenished with celestial Graces, cannot so properly be called a Church, as a Chappel of Ease: and multitudes of men that live not under one Lord, one Faith, one Baptisme, cannot with such propriety be termed a Church, as a confusion of opinions. To the making therefore of a Church, a Flock; there is a number first required, and next an union or consolidation of those numbers. Its true, this number hath not been at all times eminent, nor equally conspicuous in all places; and yet there have been still a number. Seven thousand knees there were in *Israel*, which *Elijah* knew not, that had not bowed themselves to *Baal*, and infinite numbers in the Realm of *Judah*, who never offered sacrifice to that wretched Idol; visible Professors of Gods saving truths and devout worshippers of his holy name. Nor ever was the Church so destitute of the grace of God, as not to hold those necessary fundamental Doctrines which are required unto salvation: and those professed and taught in some place or other according to the will and pleasure of Almighty God. Since God first had a Church, there have still been numbers of Professors; though more or lesse, according unto times and seasons, more in some places then in others, although not alwayes
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in such whole and sound condition, so free from error and corruptions as it ought to be.

But number simply, is not so great a strength to the Church of God, as is the unity thereof. For as the holy Ghost in the Book of Psalms, compares the Church not unto men, but to a City, *a City at unity* ^{Psal. 122.} *in it self*, and in the *Canticles*, not unto Souldiers, but an Army, *an Army terrible with banners*; so doth he liken it not unto sheep, but to a flock, a flock new come from washing, in the same Song of *Solomon*; a little flock, as himself calls it in *St. Luke*. And if a flock, it must be then united and collected into one Fold, under the leading and command of the same one Shepherd: *unum ovile*, and *unus Pastor*, being joyned together in this Chapter, v. 16. To finde this one Shepherd who it is, we need seek no further then my Text, it is Christ our Saviour; who therefore calleth them *oves meas*, his own sheep; his as the chief shepherd and proprietary, the Lord and owner of the flock. And this supreme and universal shepherd we acknowledge gladly, and should account our selves in an ill condition were we not under his command, fed by his blessed Word and Sacraments, and safely sheltered under the wings of his protection. There is indeed another who pretends to this, this universal Empire over all the Flock: one who cries out with *Polyphemus* in the Poet, *Hoc pecus omne meum est*, that ^{Ovid. Met. 1.} all the sheep upon the Downs are his; or like the ^{13.} shepherd in the Eclogue, *Mille mea Siculis errant in montibus Agna*, and so are all the Lambs on a thousand Hills. And whereas antiently it was conceived to be a perfect definition of the Church of Christ, ^{Virg. 2.} viz. that it was a body of men professing one Lord,

Bellarmin. de
Eccles. l. 3. c. 2.

Mat. 9. 17.

one Faith, one Baptisme: our Masters in the Church of *Rome*, have now added this, *sub unius Christi in terris Vicarii, Romani Pont.* that this collected body must be under the command of the Bishop of *Rome*. A patch subjoynd to the old definition of a Church, much like the piece of new Cloth put to an old Garment, which our Saviour speaketh of. That which is added to it to make up the rent, takes from the beauty of the Garment; *Et scissura fit peior*, saith the Text, the Schisme or rupture is made worse then before it was. For by this patch, this new addition, the Churches of the East which are large and numerous; those of the *Moscovites* and *Athiopians*, which are farre more entire, though not so populous; and all the Churches also of the Reformation are cut off for ever from having any part in *David*, or hope of an inheritance in the sonne of *Jesse*. But with this new Divinity we have nought to do. We know but one chief Sheephord onely, even the Lord Christ Jesus, whose voyce we are to hear, whom we ought to follow.

If it be asked, whether the number or the unity of the flock, be the more considerable; no question but we must determine it in behalf of unity. A small flock if it hold together, are lesse obnoxious to the Wolf, then multitudes of sheep dispersed and scattered without rule and order. *Luporum insidiis oves minus patent, quod ita catervatim incedant, & à reliquis non aberrant*, as mine Authour hath it. When the sheep keep together in a flock, a Body, the Wolf dare hardly meddle with them; for it were madness in him to attempt a flock. But if he meet them single, or in scattered Companies, divided from the main Body

Body of their fellows; or otherwise stragling from the Fold: then takes he his advantage of them, and destroyes them utterly. As long as *Dinah* kept herself within the Sanctuary of her Fathers House, fenced by the valour of her Brethren, and guided by the counsels of a careful Parent; it went well with her, she preserved her honour. But when the gadding humour took her, and she must needs abroad to see the Daughters of the Land; she forthwith met with *Sichem* the Sonne of *Hamor*, who seized upon her and defiled her. And so it also is with the stragling Christian, such as do peevishly divide themselves from the Communion of the Church; and wander from the rest of that sacred Body; *They either fall into the jaws of the rearing Lion*, who walkes about in expectation ^{1 Pet.} of his prey, *seeking out whom he may devoure*; or else by hearkening to the voice of strangers, whom they should not follow, they make themselves a spoyl ^{John 10.} unto *Theeves and Robbers*. Keep we then all together in one Fold, one Flock; and so we need not fear the violence of Satan, nor the power of Hell, nor any mischievous design of malicious men. And if we would preserve the spirit of unity in the bond of peace, we cannot do it with lesse hazard, nor with more assurance, then if we hearken diligently to the voyce of Christ, and tread with patience in his steps, which are the duties to be done, and come next in order to be handled.

Ἐἰς φρόνησιν πλεῖστον ἀκὴν συμβάλλεται, the sense of hearing (saith our Master *Aristotle*) is the sense of Discipline, that sense whereby we are made capable of learning; and thereby gain unto our selves that knowledge, which could not be begotten with us by

Rom.

our Parents. We may upon the same grounds, call it the sense of salvation. For *Fides ex auditu*, Faith comes by hearing, saith St. Paul. And without faith, it is impossible we should be saved, because it is impossible that without faith we should please the Lord. Now no man brings this knowledge of, or this faith in Christ, into the World along with him; nor can a man believe in the Sonne of God, into whose soul the Doctrine of belief is not distilled and infused through the outward senses. Faith, though an habit principally of the Lords infusing, yet requires somewhat on our parts to be done and acted, as hearing, reading, conference, and such like preparatives; whereby our understandings are informed, and our mindes enlightened, and so prepared to entertain it. Besides, it is the observation of an ancient Father, that many faculties of the soul, τοῖς ἔξω μέλεσιν ὁμωνύμως προσαγορεύονται, are likened and resembled to the outward members. Upon which ground, the eare may not improperly be called τὸ νοητὸν σῶμα, the spirituall mouth, by which we do receive both food and Physick for the languishing soul. It hath been noted of the sheep that it is naturally subject to the rot. *Ossa minutatim morbo collapsa trahebat*, as the Poet hath it. Which as it naturally doth arise from the moyst and flegmatick constitution of their bodies; so is it then most frequent and predominant in them, when to the natural moysture of their bodies is added also the corrupt moysture of their Pastures. No way to help it or prevent it, but to change their Pastures, to lead them up unto the Mountains, to places of a sweet, but more wholsom Herbage. So is it also with us men, with our Saviours sheep. We are all rotten from

Bisl. in Psal.
33.

Georgic. 3.

from the womb : in sin our Mothers have conceived us, saith the Royal Psalmist : but then most dangerously affected with it, when to the natural corruptness of our disposition are added also the diseases of our education : *Crederes nos naturâ non tam improbos esse, nisi accederet etiam disciplina.* Tully in Phil. 2. But being thus diseased and ill-affected, what means is left us for the cure ? surely there is no other way to remedy the diseases of our conversation, but by the physick of the Word ; nor other way to make that physick efficacious, but by applying it to the ear, That is the mouth wherewith we must take down those potions which the Physicians of our souls have prescribed unto us.

Next let us look upon the Word as it is our food, *man living not by bread alone, but by every word proceeding from the mouth of God* ; food fitted for all Ages and for all conditions. Are we but Novices in the things of God, but Babes of yesterday ? then it goes for milk. *As new-born babes desire ye the sincere milk of the Word, that ye may grow thereby,* so St. Peter hath it. 1 Pct. 2. Are ye of riper years and more settled judgments ? then it stands for meat. *Strong meat belongs to them that are of full age, who have their senses exercised to discern both good and evil,* so St. Paul hath told us. Heb. 5. 12. Are ye of curious tastes and affected palates ? then it is a banquet, a banquet of all others the most rich and nourishing. A banquet full of all Varieties ; in which there are both Sweet-meats to delight the Taste, Salado's to revive the Palate, Tart stuff to set an edge upon the Appetite, Lenitives to open and unknit Obstructions, Cordials to heighten and advance our Spirits. And by what means do we become partakers of

of those heavenly Viands, but onely by the mouth
de resur. carnis. of our Understanding; *auditu devorandus est hic panis, Intellectu devorandus, Fide digerendus.* This sacred and celestial food must be first swallowed with our Ears, chewed with our Intellect or Understanding, and finally digested by our Faith, as *Tertullian* hath it : so that in each of those respects and in all together, *Qui habet aures audire, audiat, He that hath ears to hear let him hear :* and yet that's not all.

Not all assuredly, there's no thought of that ; the way to Heaven were very easie if it should be so. There's not a Scribe or Pharisee in all the Gospel but had been Sainted long before this time, if hearing onely in it self, *ex opere operato*, as the Schoolmen phrase it, could have brought them thither. They heard the voice of Christ, none oftner, but they onely heard it ; and in this place *audire* goes a little further. The hearing, as it is the sense of discipline, so was the ear (the instrument of hearing) of old times consecrated to the memory. *Physici dicunt singulas corporis partes Numinibus consecratas esse, ut aurem Memoria, frontem Genio*, as *Servius* notes it upon *Virgil*. We must so hear then that we do remember, not make our ears a thorough-fare, and no more then so : and yet this is not all we must look to neither. *Audire est credere & obedire*, as mine author tells me. To hear is to believe and practise; first to believe that what we heare delivered in the Word is true, and then to practise it as fit and necessary to be done : this is the hearing we must trust too if we look for Heaven. 'Tis not the shutting of our eyes, and turning all the body into an ear that will save our soules ; there's somewhat else which must be thought of. First

*Servius in
Æneid. 3.*

*Guil. in
Joh.*

to commit to memory those saving Doctrines which we have heard delivered from the Word of God, and next to express the power thereof in our lives and actions, *πάση δυνάμει καὶ πρεσβυρίᾳ*, as in *Oecumenius*, with ^{in 2 Pet.} all alacrity of mind and spirit; for not the hearers of the Word, but the doers of it shall be justified, so the Apostle to the Romans.

Nor is it strange that hearing in the Book of God should be interpreted Obedience. It was the first quarrel which God had with *Adam*, *quia audisti vocem uxoris tue*, ^{Gen. 3.} because he had hearkened to the voice of his wife. What, had God given her to him for a comfort, and doth he now find fault that he heard her speak? what comfort can there be in a sullen woman? in a dumb woman none at all. Not so: 'twas not the hearing of *Eves* voice that the Lord condemned, but his obeying of the same, his yielding to her wanton motions, and attributing more unto her desires than to Gods Commandements. *Audisti*, i. e. *adimplesti*, to hearken there is to obey; because thou hast obeyed the voice of thy wife, and willfully transgressed the precepts of the Lord thy God, therefore the Lord shall curse the earth, and make thee labour for thy living; so in the 1 of *Samuel* and ^{v. 22.} the 15th Chapter, *Melior est obedientia quam victima*, *to obey is better then sacrifice, and to hearken then the fat of Rams*. Where *auscultare* & *obedire* to hearken and obey are plainly used as words of the same signification, the same in sense though not in sound; and therefore when Almighty God did give this testimony of our Saviour, *This is my beloved Son, in* ^{Mat. 3:} *whom I am well pleased*, and then immediately subjoined *audite ipsum*, *hear ye him*, it is not to be

thought that he required no more then their outward ears : That had been to invite his followers to that very fault which he blamed in others, which was *audientes non audiunt*, the people heard his word, and yet heard it not : *i. e.* they heard the Word but did not do it. They onely hear his Word aright, which do hear with profit : which if we do, we shall not onely hear his word as is here commanded, but shall so hear his voice as to follow him, which is most chiefly here intended ; but of this we shall speak more anon.

Heb. i. i.

Gen. i.

Pfal.

In the mean time we must take notice of the object which we are to hear. *Audite ipsum, hear ye him*, so saith God the Father, *audite vocē meam, hear my voice*, so saith God the Son, and both these are one. *Ipsē* there, which is God the word, is here *vox mea*, or the word of God, both most apparently the same. Indeed it is not to be thought, that he which is the Word should more conveniently express himself in any other way then by his voice : for howsoever that of the Apostle be most unquestionably true, that God at sundry times and in divers manners spake in times past unto our Fathers by the Prophets, yet still we are at *locutus est Deus*, that God spake unto them, & speak he could not properly but by a voice ; nay, if we look upon it well, we shall surely find that the first external action ascribed to God in holy Scripture is *dixit Dominus*, the Lord spake ; and that was a miraculous kind of speech indeed, he spake not onely words but works. He spake the word and it was made, he said the word onely and they were created. From that time forwards unto this, God never did express himself in a cleerer way

way then by that of speaking, either in dreams and visions as unto the Patriarchs, or *Angelorum atque hominum ministerio*, by the tongues of holy men and Angels, as unto the Jews, till in the last dayes *locutus est nobis in filio*, he spake unto us by his Son the heir of all things. This is that He, and his that Voice which we are to hear; and well it is, and most agreeable to our infirmities that he should speak to us by a voice. For should he speak unto us now as at the giving of the Law in *Sinat*, in thunder and lightning, what flesh were able to abide it? Or should he speak unto us in a cloud of darkness, & *cum clangore Tuba*, and with the sound of a Trumpet, what ear were able to endure it? *Speak thou unto us* (said the Jews to Moses) *Exod. 19.* *and we will hear, but let not God speak to us lest we die,* *Exod. 20.* *i.e.* let not the Lord so speak unto us that we dare not hear, or shew himself in such a terrible way unto us, that we dare not approach unto him. Indeed it is not often that God speaks otherwise unto us, then in a still and gentle voice, such as the Jews call *Bath-col*, *filia vocis*, a small slender voice; such as *Job* calleth *vocem aure lenis*, a still silent voice; such as may charme but not astonish, and which is fitter to invite attention then to excite our fears. *4 v. 16.*

Now of this truth we find a very pregnant instance in the history of *Elijah*, as it is represented to us in the Book of *Kings*, God called upon him to go forth and stand upon the Mount before him, & then it follows, *And behold the Lord passed by, and a great strong wind rent the Mountains, and broke in peeces the Rocks before the Lord, but the Lord was not in the wind, and after the wind an Earthquake, but the Lord was not in the Earthquake; and after the Earthquake a Fire, but the* *I Kings 19. 11, &c.*

Lord was not in the Fire ; and after the Fire a still small Voice, sibilus aura tenuis, as the vulgar hath it, and in that voice the Lord appeared unto the Prophet, and signified his will unto him. Which, as it doth most excellently expresse the manner of Gods speaking to his people in the former times, so is it, as it were, an history of those wayes and means by which the Lord hath spoke to us (to us particularly of this Nation) in these latter dayes. The time was when the Lord passed by us in a mighty wind, a wind that blew down violently before it those majestick Structures which had been consecrated anciently to religious uses and the service of God, but sure God was not in that wind ; next he passed by us in an Earthquake in King *Edwards* dayes, an Earthquake or Commotion as the vulgar reads it, by which the very foundations of the State were almost utterly subverted by rebellions, and the whole fabrick of the Government dissolved by potent factions, *At non in Commotione Dominus*, but the Lord was not in that Earthquake. *Post commotionem Ignis*, after the Earthquake came a Fire, a cruel and devouring Fire, a Fire more raging then the Babylonian Furnace, not heated for three onely but for thrice three hundred ; a Fire intended for the utter ruine of Gods Saints and Servants, though it proved rather in the event a fiery Chariot, such as was that provided for *Elijah*, for their conveyance into Heaven, *At non in igne Dominus*, I am sure God was not in that Fire. At last he shewed himself unto us *in sibili aura tenuis*, in a still small voice ; a voice of comfort and of consolation, a voice which for these eighty years hath spoken far better things unto us then the blood of *Abel*: a voice which

which we must hearken to with fear and reverence, as did *Elijah* to that still small voice which appeared unto him, as being *vox Dei* there, and *vox mea* here, no difference at all between them.

But what may some men chance to say, How shall we know whether the voice that speaks unto us, and which we go so greedily to hear, be the *vox mea* of the Text, since every one pretends to the like Commission, and hath a *dixit Dominus* in his mouth, be he who he will? The readiest way to satisfy this doubt, is to look back upon the story of *Elijah*, and resolve our selves: for if the Preacher speak unto you in a still small voice, if he deliver nothing to you but the truth with soberness, *verba veritatis & sobrietatis* Acts 16. as the Apostle calls them, then doubt you not but God is present in that voice, and tis your Christian duty to give ear unto it: but if he speak unto you in Fires and Earthquakes, in Storms and Tempests, or like the sons of *Boanerges* call for fire from Heaven, it is a shrewd conjecture that God is not there. Those voices favour of a different spirit from the Lord our Shepherd, whose lips dropped Myrrhe, who spake unto his people in so mild a way, that his reproofs were gentle, his corrections sweet. No Fire, nor Storm, nor Earthquake in that sacred voice wherein he speaks unto his Flocks, nor can it stand indeed with his pastoral Office, or with the safety of his sheep that it should be otherwise. The sheep is naturally of a timorous and weak condition, easily frightened from their food should they be terrified with the cries of Wolves, though false and counterfeit; or the continual barking of the dogs, though perhaps their own. In which regard the Poets often represent the

Shepherd with his pipe and songs, and his flocks feeding round about him, *Stant & oves circum, &c.* Such is the voice we are to hear, a still silent voice, *vox aura lenis*, or *sibilus aura-tenuis*, a still small voice, a voice proceeding from a meek and humble spirit : and yet it is not *vox & preterea nihil*, not a bare voice onely which we are to hear, but there's a guide also whom we are to follow ; *audire vocem ejus* will not serve the turn, if we do not *sequi*. The voice but leads us on to him whom we ought to follow, and we are bound to hear his voice for no other reason, but that we may the better know how to follow him, my next particular and very briefly to be handled.

Oves mea vocem meam audiunt, & sequuntur me, my sheep hear my voice and they follow me, i. e. they do so hear his voice as to follow him. They stand not gazing after him like men astonished, as did the men of *Galilee* at his ascension, or as *Elisha* did upon *Elijah* at his assumption, but are still going and in motion, if they follow him. And if we follow him as we ought to do, in all the paths of piety and vertue which he hath pleased to lead before us, we shall be hearers of his voice, there's no doubt of that, and hearers of it to the purpose. And I said well, if we do follow him through all the paths of piety and vertue which he hath pleased to lead before us: for many things our Saviour did, in which it is impossible we should follow him ; or else not necessary if we could. Miracles, and such works of wonder as he wrought daily by the power of his Divinity, are objects of our Faith onely and our admiration ; and in these we cannot follow him. Particular actions, whether of Ceremony,

monie, as his sitting whilst he taught the people ; or Circumstance, as his administering the Sacrament in an upper Chamber, are left arbitrary ; and in these we need not follow him. But in all Morall duties whatsoever, as Prayer, and Fasting, and Alms-deeds, in pardoning such offences as are done unto us, and humbling our selves under the mighty hand of God ; in these he hath commanded an obedient imitation, and in all those we ought to follow him.

If therefore Christ hath taken up his Crosse, and is gone before us, it is no small part of our obedience to take up our Crosses also, and to follow after. *Oportet primum hac pati, we must first suffer all these things,* Luke 14. Afflictions, Persecutions, Buffetings, Revilings, yea and Death it self before we enter into glory. As he hath led the way before us in all the works of Godliness and the fruits of Mercy, what better can become us then to do so too ? to tread in his most sacred steps as he makes us able : Himself hath so commanded, and we must obey, *Be ye followers of God as dear children,* Eph. 5 1. saith the great Apostle, i. e. as children love to imitate the gestures, speech, and other actions of their Parents, so must we follow the example of our heavenly Father, *sequimurque patrem non passibus aquis.* Virgil. St. Peter to the self same purpose, that Christ hath left us an example, *ut sequamur vestigia ejus,* that we 1 Pet. 2. 21. should follow his steps. And though St. Paul doth in another place exhort those of Corinth that they should be followers of him, yet he subjoyned this limitation, *sicut ego Christi, as I am of Christ.* Were it 1 Cor. 11. 1. not for this tie, *sicut ego Christi,* we might be Pharisees in our youth, and Persecutors in our age, (as too many have been) and justifie our selves in both by St.

Cicero.

St. Pauls example. So that however that of the Poet be exceeding true, *vivitur exemplo melius*, that men are guided easier by example then they are by precept, yet it concerns us all to be very careful in choosing of the patterns which we mean to imitate; and not to follow any man how great soever, further then he doth follow Christ the chief Lord of all.

Aristotle in
Hist. Animal.

And certainly our Saviour did not limit and restrain this duty, and tie it to himself alone without special reason. He knew, none better, the faulty humour of the sheep; how apt they are (out of their natural inclination) to run that way which some of their unruly fellows have first led before them, though contrary to the direction of their Shepherd, and many times to their own ruine and destruction. *Ubi mares viam ducant, reliquus grex facile sequetur.* Aristotle long ago did observe this in them, in his *Historia Animalium*, and it holds good still in our own observation. Thus is it also with us men, we are all apt to follow bad example, especially the example of some noted Bell-wether; and few there are which are not very much in love with the faults and errors of their betters: which as it may advise all those of more eminent rank, to have a special care of their ways and actions, because their actions many times are made exemplary, so may it lessen those of the lower sort, that to be governed by the example of frail sinful men, is at the best a simple and sheepish quality. *O Imitatores stultum pecus*, said the Poet truly, the reason is because the best men have been guilty of notorious crimes, and therefore should we make their lives a general pattern unto ours, we may be drunk with Noah, and incestuous with Lot, swearers with

Horat.

Fo-

Joseph, Murderers with *David*, Idolaters with *Salomon*, Persecutors with *Paul*, Deniers of the Lord with *Peter*, and indeed what not. 'Tis not *sequuntur* then which is here commanded, an art of Imitation onely which is here required, for then our Saviour had not told us in their commendation, *Alienum autem non sequuntur*, that they would not follow after strangers. 'Tis the word *me* that makes all sure, the following of the Lord our Shepherd, and of none but him, which in the end will bring us unto life eternal. He is the carcase which is gone before us, and we the Eagles that must follow after him, and follow after him to that place where our reward is gone before, and provided for us: For doubt we not but if we follow our most gracious Shepherd in all those paths of grace and godliness which he hath gone before us in this present world, but we shall also follow the Lamb whether soever he shall go in the world to come.

And yet I must not leave my Text: there is one word more to be considered, and such a word as is of special use and efficacy to move vs to the following of our Saviour, and of none but him, and this is *Et cognosceas*, and I know the sheep. A knowledge not in general onely, how many and how fat they are, of what size and colour, which every one may quickly know as well as he, but a particular knowledge of their several states, of their strength or feebleness, how they have prospered in his pastures, to what infirmities they are subject, and the way to cure them. A knowledge so exact and punctual, as to know them every one by name, *& proprias voces vocat nominatim*, he calls them every one by name,

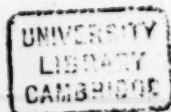
in the third of this Chapter ; such as ascertains them of his favour here and his glories hereafter.

For *Dominus novit qui sunt sui*, *The Lord knows who are his*, saith the great Apostle ; and this he terms
 2 Tim 2. 19. *fundamentum firmum & signaculum*, θεμέλιον σφραγισμένον, as the Greek text hath it, the sure foundation and the seal of our Christian hope ; the sheep-mark if I may so call it, of the heavenly shepherd: more then this yet. It is a knowledg which begets a mutual confidence and acquaintance in and with one another : *I am the good shepherd and know my sheep, and am known of mine*, ver. 14. He knows them so as to take special notice of them, and to observe whether they follow him or not, as they ought to do. Not one of them can go astray but his eye is on him, nor hide himself so closely that he cannot find him ; and having found him at the last, will either bring him back to the fold in triumph, or leave him if he find no hope of his reduction, with some brand or other that all the rest may be admonished to forbear his company. And they so know him on the other side as to rest assur'd that he will lead them in no other paths then the *paths of righteousness*, nor conduct them unto any other pastures then the *green pastures of the Word*, or drive them to any other waters then the *waters of comfort*, whereof *David* speaks. No Vallie of the shadow of Death, no dreadful Precipice, no dangerous or uncomfortable walk to be feared at all, if we take care to follow him : they are all sure enough of that, and this assurance doth proceed from *cognosco eas*, that knowledg which he is pleased to take of his sheep particularly, and to vouchsafe them of himself

Psalme 24.

self and his favours towards them. Follow him then we may with safety, for he will lead us onely in the way to Heaven ; and follow him we must with care, for he takes notice of our wandrings, of going astray ; and follow him we must both with hope and confidence, for he knows our frailty, and will provide us of all necessaries for so long a journey. And then we may be sure of this, that as we do our best to follow him in the paths of righteousness, so he will do his part (for he knows our hearts) that Grace and Mercy shall attend us in the course of this life, and bring us in conclusion to the house of the Lord our God, where we shall dwell for evermore: and to this house God of his grace and mercy bring us all even for Christ his sake ; to whom with God the Father and the Holy Ghost, be ascribed all Honor, Praise and Glory, now and ever more, *Amen.*

F I N I S.



ERRATA.

PAg. 6.l.28 for sudore r. sudore. p.15.l.22. for of those
 1.10 of those. p.24.l.23 for witness r. witnesses, &c. p.
 30.l.29. ~~de~~ no. p.31.l.30 for and r. amongst. p.35.l.11.
 for as r. at. p.38.l.13 for presipus r. precipuus. p.39.l.13.
 for endures r. endear. p.123.l.12. ~~de~~. five. p.124.l.31.
~~de~~. to. p.140.l.8 for Iustantius r. Instantius. p.142.l.17.
 for ~~Genova~~ r. from ~~Genova~~. p.15.l.30 for rare r. lux. p.
 146.l.35 for qua r. que. p.183.l.16 for might r. have. p.
 216.l.6 for utterly r. utterly. p.218.l.30 for lowly r. low-
 ly. p.315.l.29. for is r. as. p.323.l.22 for rail r. choler-
 vils. p.335.l.22 for another r. wherein thou judgest ano-
 ther. p.236.l.13 for for r. and for. p.257.l.2 for some r.
 but. p.262.l.26 for Rescindendum r. Recidendum. p.
 268.l.26 for here r. there. p.272.l.1 for 7000 r. 70000. p.
 290.l.14 for false r. half. p.312.l.31 for promised r. pre-
 mised. p.314.l.13 for faces r. faces and tongues. p.327.l.
 17 for much r. so much. p.344.l.11 for as flesh r. as one
 flesh. p.347.l.23 for Thumes r. Thamus. ~~ibid~~.l.28 for
 when r. whom. p.356 for yet r. yet if the.

